

THE

Relaps'd Apostate:

OR,

NOTES

UPON

A PRESBYTERIAN PAMPHLET,

ENTITLED,

A PETITION for PEACE, &c.

The Third Edition,

Nullum perniciosius Odium est, quam violati Beneficii pudere.

By Roger L'Estrange.

L O N D O N,

Printed for Henry Brome at the Gun in S. Pauls
Church-yard, 1681.

March 1, 1909

10

T H E P R E F A C E.

Casting my Eye the other day upon a Pamphlet Entitled, **Richard Baxters** Answer to Dr. Edward Stillingfleets Charge of Separation, &c. I could not but take notice of these Passages in the Preface.

What the meer Nonconformists of this Age desired for Concord and Reformation, as to the Old Liturgy, and Conformity, is best known by their Common Proposals 1660. All the Ministers of London being by Mr. Calamy, Mr. Ash, and Dr. Reynolds invited to Syon Colledge, freely to give their Judgments; who offered nothing for Church-Government but Bishop Ushers Primitive Form, and nothing for Worship, but the Reforming of the Liturgy, and the Free use of Additional Forms; Their Exceptions against Passages in the Liturgy being not thought absolutely necessary to Communion. And it must be remember'd that they offer'd then; First, a Defence of those Exceptions. Secondly, a Reformed Liturgy, or Additions. Thirdly, a Petition for Peace, and preventing Schism, to the Bishops, which they never answered to this day that we know of. And in the next Page he refers himself to the said UNANSWERED Writings of 1661.

A body might refresh Mr. Baxters Memory with several Instances of Remarks upon That Transaction; But I shall only concern my self in the Revival of some Notes of my own, which were publish'd upon that Subject, and Occasion, bearing Date Nov. 14. 1661. and which have past to this day without any Reply. The Main Cause is Lodg'd in better hands; but in the

The Preface.

mean time, the Reprinting of that Pamphlet will in some measure lay open the Unquiet Humour of that Party, and the weaknesse of their Pretensions, even in the matter whereupon Mr. *Baxter* seems to lay so very great a Streffe. I shall do my self some Right also in a *Third Impression* of it, by shewing the World that my Opinion of this sort of People was the same in 1661. that it is now in 1680. and founded upon the same Grounds too; without any design of *Arraigning King, Lords, and Commons*, in the *discrediting* of the *Kings Evidence*; or of *Transforming* a *Popish Plot* into a *Presbyterian*, by *Anticipation*.

In this Edition I shall ease the Reader, in the discharge of severall digressions and superfluities, which how necessary soever upon the first Publication, would be now wholly forreign to the business in Question; as being more accomodate to the *Season*, then to the *Argument*.

TO THE
PRESBYTERIAN DIVINES;
The PUBLISHERS, and Abettours
of a PAMPHLET, Entituled,
A PETITION for Peace, &c.

Gentlemen,

T*Hat you may not glory either in your Cause, or Fortune, you are here condemn'd to suffer Publique Shame by a weak hand; yet so, as not to make Me proud of the Conquest; for ye fight against your selves, and fall by your own Weapons: Which is the certain Fate of all your Strivings against the Right of Bishops. The Liberties you challenge from the Government must be allow'd again by You to the People: and what becomes of your Holy Discipline then? Thus are ye Broken upon your own Wheel, and your Selves cast into the Pit ye Digg'd for Others.*

The well-weighing of This Consequence twenty years ago, might have sav'd a great deal of Sin, and Treasure: it may prevent the same again, (for ought I know) even at This Instant, duly to consider it: for to deal freely, Gentlemen, you are now Re-entred upon that deadly path that leads from Heaven to Hell, from Conscience to Disobedience: from the Reforming Pulpit to the Kings Scaffold. How shall I reconcile the Reverence that I bear your Character, with the just Indignation due to your Actings?

You have of late Publish'd a Book Thus called;

A PETITION for P E A C E, with the Re-formation of the LITURGY, &c.

Your Petition appears fortified with Twenty Reasons, which I must take a Freedome to reply upon, and make a little bold too with your

The Epistle Dedicatory.

your Liturgy : Submitting the Reason of All, to the Judgment of the Indifferent World ; and to your selves my Dedication.

Your Writings are like the Pestilence that walketh by Night, and the Plague that destroyeth at Noon-day. They steal out, and disperse themselves in the dark, but the Malice of their Operation is Publique.

Many unseemly Circumstances there are in the menage of this your Pamphlet, which I refer to their proper Notes : but since you plead the Kings Authority for what ye did ; it will behove me in the first place to clear that point ; and no way better then from the very Words of his Majesty's Commission ; directing,

To advise, consult upon, and about, the Book of Common-Prayer, and the severall objections and exceptions, which shall now be raised against the same, and (if occasion be) to make such reasonable and necessary alterations, corrections, and amendments therein, as by and between you, the said Arch-Bishop, Bishops, Doctours, and Persons hereby required and authorized to meet and advise as aforesaid, shall be agreed upon to be needful and expedient, for the giving Satisfaction to tender Consciences, and the restoring and continuance of peace and unity in the Churches under our protection and Government.

How far Your Liberties agree with These Limitations, be you your selves the Judges.

You know we have had a Long and Bloody War, Gentlemen : and the same Actions which on the Legal side, were Duty, Piety, and Justice, were in the Adverse Party, no other then Rapine, Murder, and Rebellion. These Crimes call for Repentance, and either Christianity is but a story, or it concerns those People that have This Load upon their Consciences, frankly, and seasonably to discharge themselves.

Would not a Searching Sermon now and then upon this Subject, do as much good as a Discourse of humane Impositions ? 'Tis not an Act of Pardon, and Oblivion, will bring Them off, at the great day, that have these Horrors unaccounted for. As Publique Ministers, Kings may remit Publique Offences : and forgive Those who cannot yet forgive Themselves. The Royal Power extends but to the Law not to the Conscience. They shall not Dye for That which yet they may be Damn'd for. A man that Robs a Church may scape the Wheel, and yet the Sacriledge cleave to his Fingers. In fine ; Monarchs may dispense with their own Laws,

The Epistle Dedicatory.

and interpose betwixt the Gibbet, and the Offender ; but betwixt Sin and Vengeance ; Guilt, and the dreadfull stroke of Divine Justice ; there's but one Mediator : before whose Majesty Kings are but animated Shadows, and all the dazling Glories of this World, a Black Obscurity. In short ; he that has made his Peace with the Law and not with his own Soul : on Earth, and not in Heaven, has done the least part of his business. You are now crying up Those People for the Godly Party, whose wretched Souls were by the Magick of your Covenant-Holyness charm'd into Disobedience. You're Scrupulizing now again about the Lawfulness of Ceremonies : but not a word touching the Unlawfulness of the War. That very point betrays you ; for it looks as if you would have the people still believe the Cause was good, and that upon the same presumption of an Imaginary Superstition, they may tread over the same Steps again. Tell them how ill they did to fight against the King : (if you believe 'twas ill done) press their Repentance and bewayl Publicly your own Engagements in that sinfull Quarrel : for otherwise You betray the Souls ye plead for, into a final hardness ; into an Obstinate, and Impenitent Security.

This is so undeniably your Duty, (unless you still adhere to your first Cause,) that there's no Shifting : so that the Tryall of your Integrity depends upon this Issue : If you be truly Loyal, and Repentant, where-ever you have Preach'd disobedience, you will Recant it : however your Confession must be as Publick as your Sin. With-out This clearness all your Talk of Conscience weighs not a Nut-shell.

As to This Petition of Yours, with the Appertinences, there are some thousands of them thrown like Fire-balls among the Common People by the Presbyterian Reformado's ; and 'tis but their Method ; First to Preach the Rabble to Gun-powder, and then scatter their Squibs among them. There is neither Authour, Stationer, nor Printer that appears to't ; but the Pretext of it is Peace, and Reformation, which may perhaps be the Reason that they are asham'd to own it.

If my Intelligence deceive me not, this same Schismatical Piece of Holynesse was deliver'd to the Presse by one Mr. R.B. or by his Order ; and my Information tells me further, that the Bauble was Barrell'd up for fear of Venting, and so sent severall ways up and down the Kingdom. Which being perform'd with all necessary dispatch, and Secrecy, does but bespeak a Generall Tumult, and proporesses the Nation against better Reasons : and under the most Unwarrantable and Dangerous Circumstances Imaginable.

*Here's first ; an unauthoriz'd Form of Worship : Compos'd,
Printed,*

The Epistle Dedicatory.

Printed, Publish'd, and Dispers'd by private persons ; which at first dash affronts the Prerogative Royal, and the Establish'd Government.

2. Observe next ; that 'tis done by Stealth ; no Name to't : which gives a shrewd Suspicion of Ill-meaning, when they that best knew what it meant, thought it not safe to own it.

3. Look in the Third place to the Promoters of it ; and I divine, you'll scarce find any man a Stickler in this Office, that has not been an Enemy to the King.

4. Fourthly, Take notice, that though the Book addressees to the Bishops, They are yet the People from whom it is most carefully concealed. And yet on the Other side the Copies fly in Swarms about the Nation : that is to say, where they may do most Mischief ; however kept from them, to whom they seemingly apply for Satisfaction.

See now the Timing of it : upon the jult Nick, when the Bishops are consulting a Christian, General, and Friendly Accommodation : and That's the Event they Dread. (DOMINION or CONFUSION being their Motto.) Did ever Presbytery set footing any where, and Blood or Slavery not go along with it ? This Comfort yet attends the Broyls they cause, that a WAR's a less Plague then the GOVERNMENT.

Once more ; who knows but they have chose this Juncture, for some yet more malicious ends ? They have not stickled to make Parties ; held their Consults and Conventicles : Printed and Preach'd Sedition all this while, only for Exercise, or Pleasure. The Parliament's adjourn'd, and in this Interval, 'tis beyond doubt they think to do their Business : what can be else the drift of this their Challenging Petition ; and at this most unseasonable Instant ; but to precipitate a Breach, and disappoint the General hopes of their next Meeting ? Nothing more common with the Faction, then to discourse what wonders the next Parliament will do : and hint the Approaching end of This.

Nemo repente.

Unthankful Creatures ! have they so soon forgot, who sav'd them ? Their Mushrome-Honesty, has in a night forsooth shot it self up from Hell to Heaven. 'Tis a large step, from Sacriledge, to strict Holynesse : from Robbing the Material Church, to the advancing of the Mystical : from a Lawless, Merciless oppression of Gods Ministers ; to a true pity towards his Servants ; from the Drofs of Humanity, to the Perfection of Angels ; yet in the case before us, there's but a Thought, a Moment ; but an imaginary Line that seems to part them. 'Twas the Kings Fiat that strook Light out of Darkness,

The Epistle Dedicatory.

Darkness, and made them pass for what they should be ; His Majesties Command, that drew the Curtain betwixt the World, and their Transgressions ; and betwixt Life and Death. They are not yet at Ease ; they have their Heads again to make new Stakes with : and we have another King to lose, if they can catch him as they did his Father. Just Thus began the Late Rebellion ; and if good order be not taken with these Relap'd Apostates, just here begins another.

Nor is it only the same Method and Design ; but it will soon appear, that the same persons are now in again, whining and Snivelling for Religion, (as they did ever) only to Cheat the Multitude, and to engage a Faction. They have now dispers'd this Pamphlet all over England ; as I am fairly assur'd.

But why to the People first ? Unless they intend to make use of them ? and what use can they make, but Violence ? This is to say, that if the Bishops will not do them Reason, the People shall. Next ; why so many ? but to beget a through-disaffection to the Establish'd Liturgy.

In short ; What is all This, but to cry Fire, or Murder to the Nation ; When they themselves are the Aggressours ; and 'tis a Flame of their own kindling ?

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A PETITION for PEACE with the
REFORMATION of the LITURGY,

As it was Presented to the Right Reverend
BISHOPS.

By The DIVINES, appointed by His Majesty
COMMISSION to treat with them
about the ALTERATION of it.

NOTE I.

TO begin with the *Title*, we have here (as *Bishop Hall* says of *3 MECITYMNUUS*) a *Plural* adversary; and in good truth 'twas more then *one* mans Business, to do a thing so excellently amiss. No *Name*, no *License*; and yet the matter in *Debate*, no less then the two *Grand* concerns of Humane Nature, PEACE, and SALVATION: Done by *Divines* too; *Dedicate* to *Bishops*; the *Kings Commission* mention'd in't.

Methinks a work of this *Pretense* should not have crept into the World so like a *Libell*; especially considering the *Nature* of the *Proposition*: (*Change of Church-Government*; for 'tis no less) and the *distemper'd humour* of the *People*. This *secret* manner of *under-feeeling* the *Multitude*, does not in any wise comport with the *Design* and *Dignity* of a fair *Reformation*.

Truly, 'tis *ill*, at best; but it may well be worse yet. Put case, that some of the *prime Sticklers* against *Episcopacy*, in 1641. should prove now of the *Quorum* in this *Enterprise*: Some that at first only press'd *Moderation*; *Relief* for tender *Consciences*; a REFORMATION; (just as at present) and yet at Last, proceeded to an *unpresidented Extremity*: Root and Branch: (nothing less would satisfy them: *King, Bishops*; all went down.)

Say *Gentlemen Commissioners*, Is This your *Gospel-work* to provoke *Subjects* against their *Sovereign*? Call you This, *Beating*

Thi Relaps'd Apostate.

down of Popery and Prophanesse? to scatter your Schismatical and Seditious Models among the People, and after all the Plagues you have brought already upon this Kingdom, by your Scotch Combination to invite the multitude once more, to prostitute themselves; and Worship, before the Golden Calf of your Presbytery? Leave these Religious Wranglings, for shame, about the thing ye least consider, Conscience. Leave your steyning at Gnats, and swallowing of Camels: your Blew-cap Divinity of subjecting Publique and venerable Laws, to private and Factional Constitutions. I speak this with great Reverence to all Sober Divines, in which Number my Charity can hardly comprize the Publishers, and Dispersers of the Pamphlet in Question.

The Divines
Petition for
Peace, pag. 1.

A PETITION for PEACE.

To the Most Reverend ARCH-BISHOP and Bishops, and the Reverend their Assistants, Commission'd by His Majesty, to Treat about the Alteration of the Book of COMMON-PRAYER.

*The Humble, and Earnest Petition of Others
in the same Commission, &c.*

NOTE II.

Had Zimri
Peace?

HAD Zimri Peace that slew his Master? What Peace can they expect from Others, that are at War within themselves; whose very Thoughts are Whips; and their own Consciences their own Tormentors? Is Treason, Blood, and Sacrilege, so Light, and yet the Common-Prayer-Book, or a blameless Ceremony, a Burthen so Intolerable! Those People, that have so much to do at home, should do well to look into Themselves, ere they meddle with the Publick, and take a strict Account of their own sins, before they enter upon the Failings of Others. 'Tis one of the grossest Cheats in nature, an Unequal Conscience that is

The Relaps'd Apostate.

3

is so quick, and tender for Trifles, and yet so Dead, and so Unfeeling in weightier matters.

But all this while, why a *Petition* for *PEACE*? where's the *Danger*? what's the *Quarrel*? The *Law* stands still, my Masters; You fly from it, rail at it, and set the *People* against it, and then complain of *Violence*. But *PEACE* however is the thing ye would be thought to aim at; which, as you labour to persuade the World, depends upon complying with your *Alterations* of the *Common-Prayer*. That is, we are to look for *War* or *Peace*, in measure as your *Propositions* are deny'd; or granted. This (as I take it) is to *Command*, not *Treat*: Here's in a word the sum of *All*.

You have transform'd the *Common-Prayer*, and ye would have it ratify'd. You make your *Demands*, ye give your *Reasons*: and when all fails, ye throw your *Papers* up and down the Nation, to shew the silly little People, what doubtful *Champions* they have; only to irritate the *Ris-rass* against *Bishops*; and to proclaim your selves the *Advocates* of *Jesus Christ*.

Now do I promise my self quite to undo all that you have done: to prove from your own *Form of Worship* that the design of it is arrantly *Factionous*; ('tis a course word) and an *Encroachment* upon the *Kings Authority*: that your *Demands* want *Modesty*, your *Reasons*, weight. This I shall likewise shew; and that your scatter'd Copies are a most *disingenuous*, and *unseemly Practice*. I shall endeavour to unbait all your *Hooks* too; lay open all your *Carnal Plots* upon the *Gospel*; and in fine; to Place an *Antidote*, wherever you have cast your *Poyson*.

We'll see now what it is you plead for; and Then (in Order) to your *Arguments*: the *Right* and *Reason* of your *Asking*.

Ye Demand, *Reformation in Discipline*; and *Freedome from Subscription, Oaths, and Ceremonies*: The *Restoring* of able, faithful *Ministers* without pressing *Reordination*.

Ye have taken a large Field to Cavil in: See now what 'tis you call a *Reformation*.

The Presby.
Demands.
Pag. 2.

The

The REFORMATION of the LITURGY,
OR,
The Ordinary PUBLICK WORSHIP on the
LORDSDAY, (Pag. 25.)

NOTE. III.

Our Liturgy was very much to blame sure: *Seventy Six Quarto Pages* to reform it? Pray'e Gentlemen, since y're so Liberal of your Labours, do but once bleſſe the World with a *Presbyterian Dictionary*, that we may be the better for them. It would be an Excellent means I can assure ye, to beget a right understanding betwixt the King and his People. Alas! how Ignorant were We, that all this while took Reformation only for Amendment; a Pruning perhaps of some Luxuriancies, and setting things Right, that were out of Order. But now we shoud Corrected, and perceive that to reform is to destroy. Church-Government was REFORM'D, by an Act of ABOLITION. The Kings Power REFORM'D too, by a Seisure of his Regalities and of his Sacred Person. At this rate, is our Liturgy RFFORM'D: that is, 'tis totally thrown out; and a wild Rhapsody of Incoherences, supplies the place of it.

Presbyterian
Reformation
signifies Abolition.

Note here Good People of the Land, that Presbyterian REFORMATION signifies ABOLITION. By the same Irony they made YOU FREE, and HAPPY; the King A GLORIOUS PRINCE: *advanc'd the GOSPEL*. When of all Slaves you know ye were the choopest, and the most Ridiculous: Your Lives and Fortunes hanging upon the Lips of Parlers; Your Consciences tenter'd up to the Covenant, and every Pulpit was a Religious Mouf-trap. In short, remember, that Presbytery, and Rebellion, had the same Authority, and that those Pradigies of seeming Holynesse, those Reverend Cannibals, that made such Conscience of a CEREMONY, made none of BLOOD-SHED. This is not yet, to prejudge Tenderness; and to conclude all Forwardness of Zeal to be Hypocrisie. Let it rest here; we have from Truth it self, that Liberty may cloke Maliciousness; we have it likewise from experience; for we our selves have been Betray'd by most malicious Libertines. The Question is but now how to discern the

The Relaps'd Apostate.

5

the *Real*, from the *Counterfeit*: and That so far as may concern the *Plat-form* here before us, shall be my *business*. So that by the *Reformers* Leave, we'll shortly, plainly, and sincerely examine the matter.

They pretend in the *Front* of this Pamphlet, to exhibite to the World, A REFORMATION of the *Liturgy*, but upon search, we finde just nothing at all of it: only a *Pragmatical* and *Talking* thing of their own; in stead of a most pertinent and solemn *ser-vise*.

Fraud.

Next, they confesse themselves *authorized* to treat [only] about the ALTERATION of it: to propose This for That perhaps, one Clause or Passage for another: but barely to discourse, or offer at the total ABROGATION of the old form, is to assume a Power we do not finde in their Commission. This is another *Presbyterianism*.

Usurpation.

Thirdly; they were to Treat; They did so; and the debate prov'd Fruitless: Where lyes the Fault I pray'e? Do but observe a little. His Majesty, out of a Gracious Inclination to gratifie all persons whatsoever, of truly-Consciencious, and tender Principles: appoints a Consult of Episcopal, and Presbyterian Divines to advise joyntly upon some general expedient; whereby to satisfie all reasonable Parties, (saving the Glory of God; the Good of the Church; his own Royall Dignity? the Peace, and welfare of his People.)

What they insisted on, ye see under their own hands; and that the Change of Government, was That they aim'd at, not (as they would perswade the World) relief of Conscience.

Design not
Conscience.

That day wherein this Proposition should be granted, would (I much fear) prove but the Eve to the Destruction of this Nation.

I am no Prophet, but my kinde Friends, the Presbyterians before they have done, I think will make me pass for one. They make good every Syllable I promis'd for them, in my *Holy Cheat*: and if the Duke of Ormond would forgive me, I should presume to mind his Grace, of a Paper, which (now more then a Twelve-month since) was left at Kensington for his Lordship; although not known from WHOM, to this Instant.

We are to Marque here a Third Property of this Faction. They propose things unreasonable, unnecessary, and dangerous; More then they ought to ask, as to themselves: more then the People can be suppos'd to want, on whose behalf they seem to Beg, more then the King can Grant, with Safety to his Crown.

When

The Method
of Edition.

When they're repuls'd, how sad a Tale they tell, of the *hard usage of Gods People*! This is done in a *Sermon*, or *Petition*. Let them alone *this far*, and once within a fortnight, you may expect a *Remonstrance*, a *state of the Case*; or some such business. That's dangerous; for 'tis ten to one, That *Presbyterian Legend* will have some *colourable Truths* in't. (no *Government* being absolutely *faultless*) the *Vulgar* thinking it as easie to avoid *Errors*, as to discover them; and hiding some *Truths* in the mixture, swallow down all the Rest, for *Company*, (and for *Gospel*.)

The next News, possibly may be the *Storming of White-hall*, or the *Two Houses* with a *Petition against Bishops*.

When once Authority comes to be Bayted by the Rabble, your Judgment is at hand.

Bethink your selves in time, my Masters; reason the matter with your selves a little, what cau these ministers propose by this *Appeal* from the *Supream Authority*, to the *People*; but to extort by *Mutiny*, and *Tumult*, what they cannot prevail for by *Argument*?

You are not (*first*) the *Judges* of the *Case*: so that in *That* *Regard*, 'tis an *Impertinence*. Nor are you *vers'd*, (I speak to the *Common sort*) or *Instructed* in the *Controversie*. Your business lies not in the *Revelation*, nor among *general Councils*: alas! your own souls know, you do not understand the very *Terms* of the *Dispute*, much less the *Springs*, and *Reasons* of it. Yet see; you are the men, these *Gentlemen* are pleas'd to make the *Umpires* of the *Difference*: What are these *Applications* then, but *Trapps*, bayted with *Ends of Scripture*, and *Fragments of Religion*; set, to betray your *Honesty*, and well-meaning *Weakness*?

Now ask your selves *This Question*.

Whether did you contract Those *Scruples* which they charge upon you; (if really you have any) upon the account of your own judgement; or from their *Instigation*? If upon *Their account*, observe what use this sort of people have ever made of your *Believings*: how Step by Step, they have drawn you on, from a meer *Counterfeit of Conscience*, to a direct *Insensibility* and *Loss* of it.

Thus far, we have met with very little, either *fair dealing* or *Moderation* from them. But perhaps they'll say, that less would have contented them. 'Tis very right; if manifested to be *unmeet*. (Pag. 23.) but who shall make them see more, then they have a mind to see? They'll say perchance too for the

Printing

Printing of it; that it was only done to shew the World that they had discharg'd their Duties.

Their Duty was discharg'd in the bare Tender to the Bishops; (that is, admitting such Incumbency upon them) The work it self, was Super-erogatory, and afterward, their telling of the People what they had done, was to accuse the Bishops, not to acquit Themselves. Beside; the huge Impressions; the close Carriage of it: In fine, it was not menaged either with an Honourable, or an Evangelical Cleanness.

Further; the Title makes the matter worse yet. A Petition for PEACE. That is. Take away BISHOPS or provide for another WAR. But this will be taken heynously. Who? They take away Bishops? A Petitionary Menace.

Why? 'tis no wonder: The Order stands Excommunicate already: they have inserted no particular Prayer for them into their New Liturgy; and if they should take them away, it is no new thing for them to do. But their grand Plea will be this.

They have no design, nor desire, to juggle out the Common-Prayer, but only that Theirs, and That may be Inserted in several Columns, and the Minister left to his Discretion which to read: [According to his Majesties Declaration concerning Ecclesiastical Affairs.]

Let the Kings Declaration judge betwixt us then.

SINCE We find (says his Majesty speak- Pag 14
ing of the English Liturgy) some Exceptions made against several things therein, we will appoint an equal number of Learned Divines of both Perswasions, to review the same, and to make such alterations as shall be thought most necessary; and some Additional Forms (in the Scripture-Phrase, as near as may be) suited unto the nature of the several parts of worship, and that it be left to the Ministers choice to use one or other at his Discretion.

In the mean time, and till this be done, although We do heartily Wish and desire, that the Ministers in their several Churches, because they dislike some Clauses and Expressions, would not totally lay aside the use of the Book of Common-Prayer, but read the parts against which there can be no Exception; Which would be the best instance of declining those marks of Distinction, Which we so much labour and desire to remove;

Yet in Compassion to divers of Our good Subjects; Who scruple the use of it as now it is, Our Will and Pleasure is, that none be punished or troubled for not using it, untill it be reviewed, and effectually Reformed, as aforesaid.

His Majesty, in pursuance of this Gracious Indulgence, makes an Appointment to the Intents abovementioned. We'll see now the proportion, betwixt the Liberty they take, and what the Kings Declaration allows them.

The Divines
exceed their
Commission.

They have first form'd to Themselves a Complete Liturgy, after the Presbyterian Mode, instead of only altering some passages in the other. Let This be granted them, and They left at Discretion which to follow, we may be sure they'll read their own.

Consider then how they have Nestled Themselves, in the most Populous, and Wealthy places of the Kingdome, both for Convenience of Gain, and Proselytes.

Put these together, and what would this Allowance fall short of a Presbyterian Government?

Take

The Relaps'd Apostate.

9

Take notice next, that the *Alterations* are to be such, as [by the *Divines* of both *Perswasions*] shall be thought most NECESSARY. This puts a *Bar* to Slight and Trivial *Charges*, of meer *Humour*, and *Caprice*.

But our good friends regard not that, they have chang'd All that is not of *Authority* unalterable: disdaining in all cases, any *Subjection* to *Episcopal Dominion*, and claiming to themselves a *Right* of *Governing* all others: *Imposing* upon the *Multitude* for *Holy Zeal*, the troublesome *Effects* of *Pride* and *Faction*. In short; This *Form* of *Theirs* is calculated to the *Meridian* of the *Directory*.

Hitherto the *Kings Concessions*, in favour of his *Presbyterian People*: See now the *Dutiful Return* they make their *Sovereign*.

We do heartily Wish and Desire (says His Majesty) that the Ministers would not totally lay aside the use of the Book of Common-Prayer, but Reade those Parts against which there can be no Exception, &c.

The Kings Proposal to the Presbyterian Minister

A man would think, nothing but *Heaven* or *Hell*, could step betwixt these men, and their *Obedience*. They are now drawing the first *Breath* of a new *Life*; and their *Preserver* is their *Prince*: who to endear the *Bounty* and the *Kindness*, Hazards himself to save them. Here's *Duty*, *Honour*, *Justice*, *Gratitude*, nay *Interest* too, and all that is not *Brutish* in mans nature, concurs to fix, and strengthen the *Obligation*. Sure it must be some mighty matter, that *Subjects* under All these *Tyes*, shall stick at to their *Sovereign*. *Subjects* especially of a *Religious Dye*, (indeed, not of the Common *Clay* with other men) whose words and actions, are all weigh'd in the *Ballance* of the *Sanctified Party*. The Godly
ary.

Read (says the King) those parts against which there can be no Exception. 'Tis a short easie Task, either to *Read* or to *Except*. But this *Will-worship's*

The Relaps'd Apostate.

worship's such a thing; they are so afraid of *Adding or Diminishing*.

Away, away, with these *double-refin'd Consciences*. we'll Wave the *Cross in Baptism*; *Kneeling at the Communion*: the *Surplice*; *Bowing toward the Holy Table*; nay *Praying for Bishops too*; or any thing in fine; though never so *Authoriz'd*, which *Ignorance* it self would not blush to scruple at: And only instance in some Cases, wholly incapable of any *Conscientious Competition*.

Tender Con-
sciences.

Page 6r.

Ibid.

Why not WEDDED Wife and Husband, as well as MARRIED?] Pag. 69.

Why not DOEST thou Believe, as well as [DO YOU believe?] and All this I STEDFASTLY believe, (according to the *Common-Prayer*) is turn'd forsooth into [All this I do UNFEIGNEDLY believe.]

I will not trouble the Reader with any more of these *nauseous Alterations*; Their whole Service is of a Suit, and with much care *Diversify'd* from Ours, both in the *Stile*, and order of it. And now, let the *Consistory* answer for Themselves.

I hope they will not say these *Changes* were matter of *Conscience*; unless because the King Commanded the *Contrary*. What was the true ground of this their *Unmannerly dealing with His Majesty*? Truly no other then the pure nature of the *Animal*: A *Presbyterian* does not love a King.

We have seen the *Earnestness* of his *Majesties Desires*, a word now to the *Drift* and *reason* of them: from whence, flows the clear evidence why they oppos'd them.

The King having first pass'd a large *Indulgence*, in all Cases of *Scruple*, advises a compliance with the *Form of the Church* in points *Indifferent*, and without *Exception*: [as the best Instance of declining Marks of Distinction.]

They, for that very Reason, or a worse, decline it: either out of an *Inflexible stiffness*, to the *Faction*; or a *Contumacious defiance* of the *Authority*. Thrust out the *Common-Prayer* they could not; Agree with it, they would not: A *Prescript Form* they saw was necessary; and That they brought their *Stomacks* to. But still the *Publicke Liturgy* of the Church had not the luck to please

The Relaps'd Apostate.

11

please them: Such and such *Rites*, and *Clauses* would not down with them. His Majesty, in favour of their pretended *Scruples*, *suspends* the Law, gives them their *Freedom*; allows them to propose some *Medium of Accommodation*: demanding only their *Agreement* in matters liable to no *Exception*.

The *Reconciling Terms* at last are *These*. *Episcopacy* they lay H's Majesties aside: they totally reject the *Common-Prayer*: set up a *Presbyterian Platform* of their own: and This is it, which they have Tendereſſe abused. now the Confidence in a blind way to recommend to the Practice of the *Nation*. Yet so to recommend, as that the thing at last, is nothing less than it appears to be. While they pretend to mend the *Common-Prayer*, they take it quite away: and that which they seem to give us in *Exchange*, is in Effect just *Nothing*; affronting equally the *Wisdom* of the *Nation*, with the *Authority* of it.

The Presbyterian Rubrick.

NOTE. IV.

SEE, now their *Rubrick*.—[*In these or the like Words*] An Arbitrary Pag. 25.—*Let one of the Creeds be read, —and sometimes Set Forw. Athanasius Creed.*] Pag. 26.

Some of these Sentences may be Read] Pag. 27.—*some may be read*] again—*a Psalm may be sung*;—*a Te Deum*, the *Benedictus*, or *Magnificat* may be said:] and *Then the Minister is* Christian Li- taught how to pray before his *Sermon*, dismissing at last the Congregation with [*a Benediction in These or the like words*]—*In case of a Communion, the Minister may delay the Benediction.*]—*A General Prayer instead of the Letany, and Collects—when the Minister findeth it Convenient.*]—*and a Thanks-giving*; with *Hymns*, at the Discretion of the *Minister*. 35.
36.
ibid.

This or the like Explication—[*at Discretion, before the Communion:—This, or the Like Prayer*]—Pag. 51. *Let him Bless the Bread and Wine in These or the like Words*]—Pag. 52. *Let the Minister be at Liberty to consecrate the Bread and Wine, Together, or otherwise*: and whether to use any Words or not in the *Breaking of the Bread*, and *Pouring out the Wine*: and if the Minister chooſe to Pray but once, let him Pray as followeth, or in this Sense.]—

The Relaps'd Apostate.

ibid.

Let it be left to the Ministers Discretion, whether to deliver the Bread and Wine (at the Table) only in severall; each one taking it, and applying it to Themselves; or in General, to so many as are in each particular Form, or to put it into every Persons hand:]—and let none be forc'd to sit, stand, or kneel.]—Next; This, or some such Exhortation]—Conclude, with This, or the like Blessing.]—ibid.

Pag. 56.

57.

58.

Urchillian
Rigour.

Let no Minister be forced to Baptize the Child, of open Atheists, Idolaters, or Insidells, nor yet the Child of Parents justly Excommunicate, or living in any notorious, Scandalous Sin.]—This, or the like Speech, to the Parent or Parents that present the Child Pag. 59.

Pag. 62.

64.

After the Interrogatories;—Let the Minister Pray Thus, or to this Sense.]—After the Child is Baptized;—This Exhortation or the like—to the Parents]—and to the People, Thus, or to This Sense.]

Consistorian
Tyranny.

I must not pass this Office without a Marque how Tyrannous these people are wherever they can hook in any thing, within the Reach of an Ecclesiastick Lash. With what face can these uncharitable Zelots, call themselves Gods Ministers, and yet dare to Restraine a benefit, and Dispensation granted by God himself in favour of Mankind? But hear the Admirable and Divine Hooker upon the Point, and then I'll forward.

Hooker, Eccle-
siastical Poli-
ty, l. 5. S. 64.

Were not Profelytes, as well as Jews, always taken for the Sons of Abraham?] and again—[In case the Church do bring Children to the Holy Font—whose natural Parents are either unknown or known to be such as the Church accurseth, but yet forgetteth not in that Severity to take compassion upon their off-spring (for it is the Church which doth offer them to Baptisme by the Ministry of Presenters) were it not against both Equity and Duty to refuse the Mother of Believers her self, and not to take her in this case for a faithfull Parent? It is not the virtue of our Fathers, nor the faith of any other that can give us the true Holyness which we have by virtue of our new Birth. Yet even through the common faith and Spirit of Gods Church (a thing which no quality of Parents can prejudice) I say through the Faith of the Church of God undertaking the motherly care of our Souls, so far forth we may be, and are in our Infancy sanctified as to be thereby made sufficiently capable of Baptisme, and to be interess'd in the Rites of our new Birth, for their Pieties Sake that offer us therunto.]

In

The Relaps'd Apostate.

13

In *Matrimony* the Minister may talk his Pleasure concerning the Institution, &c.—of *Marriage*;—and *Bury the Dead* as he pleases.

Pag. 68.

72.

73.

Concerning
Festivals.

Upon the receipt of great, and Extraordinary mercies, the Church, having opportunity, (that is, if the King be at Oxford) is to assemble for Publick Thanksgiving unto God, and the Minister to]— (do—no matter what; nor for the Kings Authority in the Case.) Further; Though it be not unlawful, or un-meet, to keep Anniversary Commemoration, by Festivals, of some great and notable mercies to the Church or State (as for the Root and Branching of Episcopacy, some great Victory over the King; or the like) Yet because the Church-Festivals are much abused, and many sober Godly Ministers, and others unsatisfy'd in the Observation of them as Holy Days: Let not the Religious Observation of them by publick Worship be forc'd upon any, &c.] Oh, have a care; 'tis Lawful to Kill and Steal upon the Lords Day, but not to serve God Publickly upon a Saints Day.

Ibid.

These Following Prayers, or the like] for the Sick.

Pag. 74.

78.

In their Thanksgiving for Deliverance in Child-bearing. Thus, If the Woman be such as the Church hath cause to Judge Ungodly, (and a small matter will make the Kirk judge so) Then, the Thanksgiving must be in words more agreeable to her Condition; if any be used]—This is, in English; either no Thanks at all; or else to Publish the Mother a Whore, and the Child a Bastard. Methinks the Holy Sisters should not like this kind of Fooling; but in some cases the Reverend will wink at small Faults.

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Of Pastorall Discipline.

NOTE V.

THeir Forms of Pastoral Discipline follow; which may be varied, as the Variety of Cases do require. Never such Engrossers of Liberty to Themselves, and such Niggards of it to others; and yet they advise that Ministers may CONSENT to give accmpt when they are accused of Malc-administration.] (But what if they will not consent to give Accmpt?)

Pastoral Discipline, p. 81.

Pag 80.

If any by notorious perfidiousness, or frequent COVENANT-BREAKING have forfeited, &c.—] Marque how they hang up-

ON.

The Relaps'd Apostate.

on the Hannt. This *Covenant-breaking*, signifies *one thing to the Law, and another thing to the People.*

Open Confession,

In the *Penitents confession*, before the *Congregation*; The *Sin must be named and aggravated, when by the Pastor it is judg'd requisite.*] Pag. 85.

As for Instance: if any man has been a *Traytor*, a *Schismaticke*, an *Oppressour*, a *Murtherer*, a *Hypocrite*, or a *Perjur'd Person*. Let him say,—

For a Traytor *I have fought against the King: or I have Preach'd against his Authority, and Provoked Tumults against his Person: Behold, I am a Traytour.*

A Schismatick *I have renounc'd my Mother the Church, and Preach'd others into Schisme and Separation: — I have destroy'd the Apostolical order of Bishops, and countenanc'd all my wild extravagancies with Forms of Religion: — Lo, I am a Schismaticke.*

An oppressour *I have Impos'd upon mens Consciences, unlawfull Oaths and Covenants: Enslav'd my Fellow-Subjects, Robb'd and Imprison'd my Sovereign; Enter'd upon the Ministry without a Call, and thrust out Lawfull Ministers from their Livings; Scatter'd their miserable Families, and snatch'd the Bread out of the Mouths of the Widdow and Fatherless. Behold, I am an Oppressour.*

A Murtherer. *I have Embru'd my hands in the Blood of the King, and of his Friends: bless'd God the more, for the more mischief, Father'd the Rebellion, and Bloodshed upon the Holy Ghost. See here a Murtherer.*

An Hypocrite. *I have led and encourag'd men against his Majesty, under Pretence to save him: — Subverted the Law, under pretext of d'fending it: — made the People Slaves under Colour of Setting them at Liberty, erased the Order of Episcopacy, under the notion of accusing the Persons that exercis'd it: and stripp'd his Majesty of his best Friends, under colour of removing Evil Counsellours. I have call'd those Ministers Scandalous, that had good Livings: — Those men Delinquents, that had good Estates; — and those People Jesuits, that had either wit or Conscience. I have belyed the Holy Spirit in pretending Revelations; and I have covered my Ambitions, Bloudy, Covetous, and Faction's Purposes, under a Cloke of Holiness. I have stumbled at a Ceremony, and leap'd over the Seven deadly Sins. Lord I am an Hypocrite.*

A Perjur'd person.

I have renounc'd my Oath of Allegiance, and that of Canonical obedience: and taken other Oathes, and broken Them too, and multiply'd

The Relaps'd Apostate.

15

ply'd my Perjuries. I swore to defend the late King, and I have destroy'd him: and I have now sworn to the Son, with an Intent to serve him as I did his Father. I am a Perjur'd Wretch.

In Truth, This *Pastoral Discipline*, put duly in Practice by the Composers of it, would be of Singular benefit and of great Satisfaction to the Nation. This Discipline necessary for the Presbyterians.

This *Discipline* is follow'd with a *Litany*, and That with a *Thanksgiving*, both at Discretion.

Observe now what a *Mockery* is this *Pretense* to a *Prescript Form*: and do but think how irreligious a *Confusion* would certainly ensue upon a Publicque Sufferance of these peevish *Liberties* (for doubtless such they are.) They have thrown out, what they undertook to mend, and the new *Service* they have introduc'd, is left Arbitrary, and values nothing; or at the best, 'tis but an Execution of the *Directory*.

As the Contrivance of it is a lewd design upon the *Publick Government*, so is the *Printing* of it, a *Practice* no less foul upon the *Publick Peace*. The *Instruments* employ'd in't, were the Last Kings *Bast*, and bitter *Enemies*; and the prime *Agents* in This Enterprize were grand *Confederates* in the late *Rebellion*. These are ill Signs my Masters.

Truly, among matters that arrive frequently, I wonder at nothing more, then that ever a *Presbyterian Faction* deceiv'd any man Twice, for of All Parties that ever divided from Truth, and Honesty, I take them for a People, the most easily distinguishable from other men, and Trac'd to their Ends.

Their first work is still to find out the *Faults* of *Rulers*, and the *Grievances* of the *People*; which they proclaim, immediately; but with great Shews of *Respect* toward the *One*, and of *Innocent Tenderness* for the *Other*. The *Offending Persons*, ye may be sure are *Bishops*, where the *Episcopal Order* is in *Exercise*: But where they have thrown it out, and introduc'd themselves; ye hear no more news of *Ecclesiastical Errors*, but of *Church-censures* in abundance. The *Civil Magistrate* is then to blame, and never will these People rest, till they have grasp'd all. In Fine; Where you find a *Private Minister* inveighing against the *Orders of the Church*: bewailing the *Calamities* of a *Nation* under a *Presbyterian*

The Method of the Presbyterian Faction

The marks of

D

Oppression;

The Relaps'd Apostate.

Oppression: Preaching up Conscience AGAINST Authority; and flating in the Pulpit, the Legal Bonds of King and People: A Boaster of himself, and a Despiser of his Brethren: a Long-winded Exhorter to the Advancement of Christs Temporal Kingdome; and a Perpetual Singer of the Lamentations: A Cryer up of Schisme, for Conscience, Faction for Gospell, and Disobedience to Temporal Magistrates, for Christian Liberty: where ye find such a man, Stop him; he's of the Tribe of ADONIRAM.

To conclude; they have *All, the same Design; Dominion; and the same course* they take to compass it; *by stirring up a Godly Faction.* And now in good time; *Omni-bus in Christo Fidelibus Salutem, &c.* Mark but the Gravity of the Men; and truly but that they have fool'd us formerly in the same way, a man would think they were in Earnest.

Most Reverend Fathers,
and Reverend Brethren.

THe special Providence of God, and his Majesties tender regard of the Peace and Consciences of his Subjects, and his desire of their Concord in the things of God, hath put into our hands this opportunity of speaking to you as humble Petitioners, as well as Commissioners, on the behalf of these yet troubled and unhealed Churches, and of many thousand Souls that are dear to Christ; on whose behalf we are press'd in Spirit in the sense of our Duty most earnestly to beseech you, as you tender the Peace and Prosperity of these Churches, the comfort of his Majesty in the union of His Subjects, and the Peace of your Souls in the great Day of your Accounts, that laying by all former and present exasperating and alienating differences, you will not now deny us your Consent and Assistance to those means, that shall be proved honest and cheap, and needfull to those great Desirable ends, for which we all profess to have our Offices, and our Lives.

NOTE. VI.

WE have here a *Healing, and a Glorious Preface.* Persons Commission'd by God, and the King, to the great work of Peace and Union. Intent upon their Duties, and only

The Relaps'd Apostate.

17

only craving the *Bishops Assent* to matters of evident Reason and Necessity. What now if all these big Pretences fall to nothing: and they *Themselves* at last prove the *Obstructors* of what they seem so eagerly to *Promote*?

They Petition the Bishops to move His Majesty on their behalf; for the Confirmation of their Grants in his Royal Declaration: The Liberty of the Reformed Liturgy. The Restoring of able and Faithful Ministers, and the Ejection of the Scandalous —] And these Proposals are here back'd with Twenty Reasons; which we'll take one by one; and briefly as we can, make evident; that what they call Religion is meer Faction; a Project by subverting the establish'd Government, to advance themselves: That if their Modell were allowable, The Persons yet that stickle, have the least title of all others to the advantage of it.

Pag. 2.

In fine; Their Appeal, is Tumultuary; and their present Design (should it succeed) as certainly destructive to His Majesty now Living; as the Last was to His Most CONSCIENCIOSLY-MURTH'RD Father.

The Divines REASONS for Their REQUESTS.

[A] You (the Bishops) are Pastors of the Flock of Christ, who are bound to feed them, and to preach in Season, and out of Season: and to be Laborious in the Word, and Doctrine; but are not bound to hinder all others from this blessed work, that dare not use a Cross, or Surplice, or Worship God in a form, which they judge disorderly, defective, or Corrupt, when they have better to offer him. (Mal. 1. 13, 14.) Is it not for matter and Phrase at least as agreeable to the Holy Scriptures? If so, we beseech you suffer us to use it, who seek nothing by it, but to Worship God as near as we can, according to his Will who is Jealous in the matters of his Worship.

Pag. 3. Reaf. 3.
The Duty of
Bishops.

NOTE. VII.

[A] These Presbyters are so mindful of the Bishops Duties, that they forget their own. Suppose them not bound to hinder

The Relaps'd Apostate.

hinder all Non-Conformists, are they therefore bound to *admit all*? Some dare not use a *Surplice*, others will not. Who shall distinguish now betwixt a Case of *Schisme*, and *Conscience*? Not the *Recusant* surely: for that opinion were an in-let to all *Heresies* and *Schisms*, without Controle. Will any man confess himself an *Heretique*? Allow the *Bishop* to be *Judge*; his *Duty* leads him questionless, to proceed with *Lenity* or *Rigour*, according as he finds the Party, *weak*, or *willfull*.

It seems they do not like the *Church's Form*, nor the *Church* *Theirs*; where lyes the *Authority* betwixt them? But theirs is more perhaps in *Scripture-Phrase*: and *lesse* (say I) in *Scripture-meaning*. 'Tis not the *Crying Lord, Lord*: the *Crowding* so many *Texts* hand over head into a *Prayer*, that makes our *Service* acceptable: But the due, genuine, and fervent application, and conformity of our *Words, Thoughts, and Actions* to *Gods Revealed Will*. I speak with *Reverence* to those *blessed Oracles*; which in themselves however accomodate to our *Relief* and *Comfort*, may yet by our *abuse*, be render'd *Mischievous*: They are the *Dictates* of the *God of Order*, and hold no Fellowship with *Confusion*.

Reas^r.

[B]—*He that thrice charg'd Peter as he lov'd him to feed his Lambs, and Sheep, did never think of charging him to deny them food, or turn them out of his Fold, or forbid all others to feed them: unless they could digest such Forms, and Ceremonies, and Subscriptions as ours.*]

[B] *Touching our Saviours Charge to St. Peter*: it was a Charge to *Him*; to *Feed his Sheep*; no warrant to the *Sheep* to be their own *Carvers*. It was his *Office* too, to *reclaim Straglers*, and keep within his *Fold*, such as he found inclin'd to wander after *strange Shepherds*. He was the *Judge* too of the *Food* that best befitted them; and if at any time he saw them hankering after new *Walks* and *Pastures*; It was his *Part* to *overwatch* their *Appetites*; they might perchance take *poysonous Plants* for *wholesome* else; and reject better nourishment: Blaming the *Meat* for the *Disorders* of the *Stomach*.

John 10 27.

Again: *Our Saviours Sheep know the True Shepherd, hear his Voice, and follow him.*] But here the *Shepherd* follows *Them*: They run their way, and neither own, nor hear him. He offers them to eat; They'll none, and then they cry they are starv'd; some few

few Starters leap the Pale (of their own accord) and then forsooth the Flock, must follow, or they complain *they are turn'd out of the Fold.*

They proceed now to a bold Challenge, touching the Quality of their ejected Ministers.

T Here are few Nations under the Heavens of God, as far as we can learn, that have more able, holy, faithfull, laborious and truly peaceable Preachers of the Gospel (proportionably) than those are that are now cast out in England, and are like in England, Scotland, and Ireland, to be cast out, if the old Conformity be urged. This witness is true, which in Judgment we bear, and must record against all the Reproaches of uncharitableness, which the Justifier of the Righteous at his day will effectually confute. We therefore beseech you that when thousands of Souls are ready to famish for want of the Bread of Life, and thousands more are grieved for the Ejection of their faithful Guides, the Labourers may not be kept out, upon the account of such Forms of Ceremonies, or Re-ordination ; at least till you have enow as fit as they to supply their places, and then we shall never petition you for them more.

Pag. 4. Re f.
A sad Com-
plaint.

NOTE, VIII.

I Would not Lash all Presbyterian Divines for the Faults of Some : but as to Those now under Question, I doubt 'twould pose the Cynique with his Lanthorn, to find a Saint among them.

Observe the Clamour, and the Alarum ; These that are now cast out ; and like to be.] (as who should say : the times are ill God wot, already, and likely to be worse) what a Buzz is here with a String in the Tayle of it ? Nay, and take this along with ye, that these out-cast Divines, are persons Eminent for Learning, Life, and Doctrine. If This be true ; what can be more inflammatory, against the Government, then to Proclaim it ; if False ; what can be fouler against the Authors of the Scandal ?

Their Character is this. They are Able, Holy, Faithfull, laborious, and truly peaceable Preachers of the Word.] And the ejected, [upon the account of Forms or Ceremonies, or Re-ordination.] Pag. 2.

Concerning their ABILITIES ; they are of the

Thi Relaps'd Apostate.

mixture of the World in all unlawful Enterprizes : *a few Crafty People, to a great many Simple : Some to contrive and lead ; others to execute : and This we have upon Experimental Knowledge ; that the Church-faction was carried on by a Caball in the Late Assembly, as well as the State-faction, by another in the two Houses ; and that they Both communicated still, in order to the common undertaking ; the greater part of them scarce understanding why they were come together.*

But let their *Works* bear witness of their great *Abilities*. Their *Famous Letter of Apology and Invitation to the Reformed Churches abroad* ; does it not look as if it meant to satisfy the World, that they had renounc'd *Latin* as well as *Papery* ? Nay, take their *Learned Directory* it self : but 'tis too much to add their weaknesses to my *own*.

Holy.

HOLY they are it seems too : I do not think it *Honest* to expose *Particular Persons* to a *Publick Scorn*, but in case of high *Necessity* ; Wherefore, I shall content my self to ask.

If it be *Holyness* ; to *Preach up treason* ; and *Blaspheme in the Pulpit* : to give God thanks for *Murther* ; and make the *Story of the Last Weeks News* the next *Sundays exercise* : to help out a *hard Text* with a *false Comment* ; To seize by *Violence*, and *Fraud*, another's *Office*, and *Living* ; and to refuse the *Communion* to a *Person* for refusing the *Covenant*. All these things have been done, even by the *Holy-men* we are now speaking of.

Faithful.

What they intend by *FAITHFUL* is not altogether so clear. Not to their *Vowes* I hope ; for those have been *back*, and *forward* ; *fast* and *loose* ; They have denounc'd their *Anathema's* upon both *Friends* and *Enemies* of the *King* ; Did they not *destroy* the *Church*, under pretense of *Reforming* it ; and having *sworn Canonical obedience* renounce *Episcopacy* ?

Have they been *faithful* to their *Friends* ? (I mean, to those of the *Independent Judgment*.)

Yes certainly, so far as they had need of them. We have not yet forgotten, how they besought God and the *King*, on the behalf of *tender Consciences* ; how they laid forth the sad Estate of many *Thousands*, ready to famish for want of heavenly food : which delicate, weak-stomach'd *Christians*, were forsooth, thole *Religious Brutes* that brav'd his *Sacred Majesty* in his own *Pallace* : that forc'd the *Votes* of the *Two Houses* : demolish'd *Churches* : yes, and
had

had Thanks to for their good Affections, and the S.M.C.T.R.M.N.U.-ANS to plead their Cause.

This was great Kindness, but not Lasting. For as the Presbyterian Power encreas'd, and the Kings Lesson'd : (effected partly by false play in his Majesties Quarters : and partly by a Potent Combination betwixt the Kirk, and Scottish'd English) The Confistorian Party began now to bethink themselves, how fairly to get quit of their old friends the Independents : plainly discovering, that what was CONSCIENCE, while they needed their Assistance, was become downright SCHISME, when they could live without it ; and so That Liberty, which was cry'd up at first for Christian, and necessary, was by Those very Ministers Preach'd down again, as most Intolerable.

Yet to conclude ; FAITHFUL they are ; that is : to their first Principles, of Pride, Ambition, and of Infidelity.

That they are LABORIOUS Preachers likewise, we shall Laborious. not much deny, for truly, I think, no men take more pains in a Pulpit then they do : or would more willingly compass Sea and Land to gain a Proselyte.

But TRULY-PEACEABLE ; I must confesse, I take to be Peaceable. an Epithete does not belong to Them. This particular is handled at large, in my Holy Cheat, where I have shew'd their Practices and Positions to be Infociable, and Cruell.

Indeed, we need not much torment our Memories for Instances to prove the unquiet humour of these People ; since Hundreds (I think I might say thousands) of their Contentions Sermons, and Discourses, are yet in Being, and in readinesse to testifie against them. Nay, which is worst of all ; their Sourness is Incorrigible : they are no sooner Pardon'd, but they Revolt into a Second Forfeiture.

These are the Able, Holy, Faithful, Laborious, and truly Peaceable Preachers of the Gospel ; that are cast out ; (as they have worded it) or must be kept out, because they cannot conform, &c. They Begg, that these may be admitted, or restored, at least till others may be found, as fitting, to supply their Places.]

These Holy men abuse the People : I say, they are not cast out as Non-Conformists, but as Usurpers of those Benefits they had

The Relaps'd Apostate.

no Right to. By *Violence*, they thrust *Themselves* into other mens *Living*s; or else by a *Rebellious Power*, they were plac'd there. Now, put the case they would *Conform*: should *That* give them a *Title* to the *Continuance* of an *Ill-got Possession*?

Their *Petition* (to end withall) is pleasant. They desire to be *In Themselves*, till others, as *Fit*, may be found; of whose *Fitness*, they *Themselves* intend to be the *Judges*..

Page 4 Reiv. 3
Sorrow in a
day of Com-
mon Joy un-
reasonable.

AND we beseech you consider, when you should promote the joy and thankfullness of his Majesties Subjects, for his happy Restoration, whether it be equal and seasonable to bring upon so many of them, so great Calamities, as the change of able faithfull Ministers, for such as they cannot comfortably commit the condu't of their Souls to, and the depriving them of the Liberty of the publique Worship; Calamities far greater then the meer loss of all their Substance can amount to: in a day of common Joy, to bring this causelessly upon so many of his Majesties Subjects, and to force them to lye down in heart-breaking Sorrows, as being almost as far undone, as Man can do it; this is not a due requital of the Lord for so great deliverances: Especially considering, that if it were never so certain, that it is the Sin of the Ministers that dare not be Re-ordained, or conform; it's hard to say so many thousand innocent people should suffer even in their Souls for the faults of others.

NOTE IX.

THE Reformers should do very well, to consider, as well the Loss of the late King, as the Restoration of This; and how much more they contributed to the Former, then to the Latter. 'Tis I confess, an Indecorum, to mourn upon a day of Jubile: a deep, and soul Ingratitude, to entertain so General a Blessing, as the Restoring of his Majesty, with a less General Joy. Yet since 'twere idle to expect, All Parties should be pleas'd, and evident it is, Some are not; we'll first see, *Who* they are that make these loud Complaints, and Then, *what* 'tis that troubles them.

The Presbyterian Ministers in sooth are ill at ease: sick of their old Disease of 41. (Bishops and Common-Prayer) They suffer Causeless they say; and in a day of Common Joy they are forc'd to lye down in Heart-breaking Sorrows. Alas now for their Tender Hearts!

What

The Relaps'd Apostate.

23

What Mirmidon, or hard Dolopian
What Savage-minded rude Cyclopiam? &c.

I want a Modest Term to express these Peoples want of Common Honesty. They're sad they lay. When were they other? but where they ought to have put on Sackcloth? What were their Mock-fasts, but Religious Cursings of their most Sacred Sovereign? And their Thanks-giving-feasts, and Sermons; were they not Entertainments, and Discourses, of Joy and Triumph, for the Disasters of his Majesty?

The Presbyterians laugh when they should cry.

No wonder then to see These People out of humour; at a time when all Loyal Souls are fill'd with Comfort.

To suffer, is not yet so much: but Causeless; That troubles them: They'r sorry I perceive that they have given so little Reason for't.

Just in this manner did they Encroach upon his Late Majesty: whom they pursu'd and hunted, with their Barking Arguments, up to the very Scaffold; and There, when they were sure that Words would do no good, they babbled a little as if they meant to have sav'd him.

Once more; they have been labouring a Faction ever since his Majesties Return; They Preach, they Print the Old Cause over again; and manifestly drive the same Designe upon the Son, which formerly they executed upon the Father.

The old Cause

IF we thought it would not be mis-interpreted, we would here remember you, how great and considerable a part of the three Nations they are, that must either incur these sufferings, or condole them that undergoe them; and how great a grief it will be to His Majesty to see his Subjects grieved; and how great a joy it will be to him, to have their hearty thanks and Prayers, and see them Live in Prosperity, Peace and Comfort under his most happy Government.

Pag. 3 Reaf. 4.
How great a part of the 3. Nations suffer.

NOTE X.

THIS Mustering up of Multitudes, is an old Trick they learn'd from the Committee of Safety; only a help at a dead Lift; and truly the Party is more than a little given to This way of Amplification.

The Faction good at false Musters.

E

Surely,

Inconsiderable,

Surely, he's much a Stranger to the Temper of This Nation, that does not know the *Presbyterians* to be very *Inconsiderable*, both for *Number* and *Interest of Credit* with the *People*. Where did they ever any thing without the *Independents*? and *Them*, they made a Shift to *Ensnare*, by a pretended Engagement for *Christian Liberty*: which when they found to be a *Cheat* with how much *Ease* did the *Fournymen* turn off their *Masters*?

But what a care they take, now of a Suddain, for his *Majesties Satisfaction*! *How great a Grief*, &c. and *how great a Joy*, &c.

Indeed his Majesty has reason to be troubled? to see his *Royal Mercy* and *Patience* thus abused, by a *forgetful Murmuring Faction*, that will be fatisf'd with nothing consistent with the *Kings Dignity*, and *Safety*; the *Peace* and *Welfare* of the *Publique*.

Pag. 4. Reas 5.
The Nature
of the Cause.

[A] **W**E may plead the nature of their Cause, to move you to compassionate your poor afflicted Brethren in their Sufferings. It is in your own account but for refusing Conformity to things indifferent, or at the most, of no necessity to Salvation. It is in their account for the Sake of Christ, because they dare not consent to that which they judge to be an usurpation of his Kingly Power, and an accusation of his Laws as insufficient, and because they dare not be guilty of addition to, or diminution of his Worship, or of Worshipping him after any other Law, than that by which they must be judged, or such as is merely subordinate to that.

NOTE XI.

The ground
of the Reformation
is Schisme.

THere is one *Gross*, and *Common Principle*, which our *Schismatical Reformers* have laid down as the *Foundation* whereupon they build, and *Justifie* ther *Disagreements*. To wit, that *Scripture is the only Rule of Humane Actions*.] We must not *Eat*, *Sleep*, *Move*; without a *Text* for't.

Upon this *Ridiculous Assertion*, they pick a *Quarrell* with such *Orders of the Church*, as are not commanded in the *Word of God*, when yet the *Practice* of all *Christian Churches* hitherto extant, appears against them.

Gal. 1. 8.

2 John 1. 9.

Rom 16. 17. *Marque* them which cause *Division* and *Offences*, contrary to the *Doctrine*.

Doctrine which you have Learned, and avoid them.

Now what's all this, to the Exterior mode of Worshipping? St. 1 Cor. 14. 49. Paul's advice was Decency; in General Terms, not Worship Thus or so; but Decently; and leaving to the Church the Judgment of that Decency.

Some Posture or other we must worship in; as Kneeling, Sitting, The manner Standing, Leaning, Prostrate; or the like. It is not laid; Pray of Worship in This Posture or in That. But the Command is; PRAY. Must we left to the Church, not therefore Pray at all; for want of a strict Scriptural Direction in what Posture?

'Tis the same thing, the Case of all Those Ceremonies, which are only of meet, and sensible relation to the Duty. They are in Themselves, Indifferent, but by Command made Necessary.

Indeed Agreement even in Outward Forms were a thing very desirable, among all Christians: would but the Disagreeing Modes, and Humours of several Places bear it: Now since that cannot be, we are commanded to present our Souls to God, in the same Faith; but for the manner of our Worship; the sensible Formalities of it: we are to follow their Appointments, whom God has given Dominion over our Bodies: our Lawful Rulers.

To offer up our Prayers, without any Significant Action, were to imply a drowsie, flat Regardlesness of what we do. To make the same Ceremony, Universall, were most improper; because in several Places, the same Posture, or motion, carries several Meanings.

Well then; since some visible Action, is necessary; This, or That, (in it self) Indifferent: The same thorough, unfit; what more agreeable Rational expedient; then for the Supreme Magistracy, to say, Do This, or That, for Order sake; wherein there's nothing of Repugnancy to Conscience?

But we'll now lay the General Question aside, and come to Particulars.

[A] We take Conformity, though to matters Indifferent; (if Conformity Commanded by a Lawfull Authority) to be a necessary to Salvation: so that no doubt remains in this case, but concerning the Authority.

Further, their Pretense of Conscience; is both Wide, and Weak,

Wide, for they dissent, in things of most undeniable Freedom: A queyent and wherein, they only oppose the Authority, not the Thing. Scruple.

The Relaps'd Apostate.

Why not JOYN'D; in the *Marriage office*, as well as CON-JOYN'D? so they change WEDDED, into MARRY'D; and a hundred such frisks they have. Is This *Conscience*? Their Pretence is weak too, as Thus.

They undertake to *Prohibit*; which requires the same Power as to *Bind*. To say *I cannot*, is well; to say *They must not*, is *Authoritative*: and to say, *They cannot*, borders upon *Simple*. How do they know what others may do, when the same thing may be *Lawfull to one*, and *Unlawfull to another*?

They dare not usurp Christs Kingly Power.] Does not our Saviour tell us, *his Kingdome is not of this World*? and bid us render unto *Cesar the things that are Cæsars*? Give me thy Heart; Let the Body do what it can; without the Agreement of the Mind, all's Nothing. Kneeling before an Idol, is no Sin, (bating the Scandal) without the adjunct of a misplac'd Devotion: Or if it be, a Stumble before an Image is Idolatry. Sin is an obliquity of the Will, not This or That *Flexure* or *Position* of the Body. In Fine; Where did our Saviour either command, or forbid any Particular *Posture* of the Body? At the Institution of the blessed Eucharist, says the Text, [he sate down with the Twelve.] for which Critical reason, our punctual Christians will sit too at the Holy Communion; (though in Effect that's not the Posture.) But we read further, that our Blessed Saviour [sell upon his Face, and Pray'd] Why do not our Precise Scripturists, as well Pray, Prostrate too, as Communcate, Sitting?

Math. 26. 20.

Math. 26. 39.

As if his Laws were insufficient: they cry, No, neither are they yet so *Actually explicit*, as to set down at length all Constitutions helpful to our Condition: Much is remitted to Political Discretion; and 'tis enough if *Humane Laws* bear but a *Non-repugnancy* to the Divine.

Addition or Diminution to, or of Gods Worship, they dare not assent to] Let this be understood just to the Letter; they do't Themselves; but take it as it properly relates to points unalterable, of Faith, and Doctrine, neither dare we.

Pag. 5.
Reason 5.

[B] Things dispensible and of themselves unnecessary, should not be rigorously urged upon him, to whom they would be a sin, and cause of condemnation. It is in case of things indifferent in your own judgement, that we now speak,

[B] But

ing
on,
Sin

on.
the
by

[B] But things dispensable, &c.] The more dispensable the Command is; the less dispensable is the obedience. [If the Prophet had commanded thee a great thing, would'st thou not have done it? How much more then when he says to Thee, Wash and be clean?] *A Rigorous Injunction*, though of a small matter, is made necessary by a Frivolous, and stiff opposal of it. 2 Kings 4. 13.

[C] If it be said, that it is humour, pride, or singularity, or peevishness, or faction, and not true tenderness of Conscience, that causeth the doubts, or Non-conformity of these men. We answer, such Crimes must be fastned only on the Individuals, that are first proved guilty of them; and not upon multitudes unnamed, and unknown, and without proof. Pag. 5.

[C] They deny this Inconformity to proceed from Humour, Pride, &c. and bid us charge Particulars.] Every Presbyterian, that acted in the late War, and proceeded from Pretext of Conscience, to Subversion of the Government, and is not yet converted, is clearly *illud quod dicere nolo*. Those very people are now at work again; upon the same Pretense, and (without Breach of Charity) I think, we may conclude, upon the same Design.

But we are not it seems to fasten these Crimes upon *Multitudes unnamed, unknown, and without Proof*. And why not I beseech you? And with much more Reason too then They, on the other side, can pretend to clamour, plead, Sollicite, and undertake for the same Multitudes, Unnamed, unknown, and without Proofs. Especially the one side proceeding upon Certain Evidence in Fact, and the other usurping upon the Prerogative of God himself, in judging of other peoples Consciences, and Thoughts.

[D] If it were not for fear of sinning against [God] and wounding their Consciences, and hazzarding, and hindering their Salvation, they would readily obey you in all these things; it is their fear of Sin and Damnation that is their Impediment. Pag. 6.

[D] Here they protest, that only fear of Sin and Damnation hinders their obedience.] These first Table-Saints stop short of the Fifth Commandment. What Gospel do these Precisians live by? What Law would their Conformity offend? And yet they offer

Their Scruple
is Faction.

offer Oath, that a pure Scruple of Conscience is their Impediment.

They could ~~inapse~~, and swallow, a Damning, Treasonous Oath, against the Law, without this Scruple: how come they now to be so delicate, when they have Duty, Conscience, and Authority to warrant them? The naked Truth is this; They'd have the King subscribe to the Supremacy of the Kirk,

[E] One would think that a little Charity might suffice to enable you to believe them, when their Non-compliance brings them under suffering, and their compliance, is the visible way to favour, safety, and prosperity in the World.

[E] Now for the credit of their Protestation; they argue that their Non-compliance crosses their Interest.] Not so (under favour) by no means. There are more Presbyters, then Bishops, and every Presbyter within his little Territory, is much more then Episcopal. Beside; it were against the Faith of the Associated Combination, for Ten or Twenty of them, to turn honest, and leave the Rest in the Lurch.

Again; Their Argument of Interest lies now, but where it did in Forty one. Their Consciences went then against the Stream too; and yet (abating some odd reckonings, with divine Justice) they made a shift to make a saving Game on't. In short, they do but venture a little, in hopes to gain a great deal.

Pag. 6. Reaf 6.
The Dispro-
portion be-
twixt the
things in Que-
stion and the
Salvation of
Souls.

[A] **D**O you think, the Lord that died for Souls, and hath sent us to learn what that meaneth [I will have mercy and not Sacrifice,] is better pleas'd with Re-ordination, Subscription and Ceremonies, than with the saving of Souls, by the means of his own appointment?

NOTE. XII.

[A] **W**E have the same things over again so often, I'm e'en Sick on't. But I Reply; 'Tis Truth; God is better pleas'd with the Saving of Souls, by the means of his own Appointment; then &c. Government is Gods Ordinance, Obedience his Appointment; Obey then, and be saved. Re-ordination is not press'd as necessary; nor (that I know) Propos'd so; though to deal

deal freely, (as the Case stands) I think it were no needless Test of Discrimination.

Subscription, and *Ceremonies* are of most necessary Relation to *Unity*, and *Order*: which 'tis the *Churches Care*, and *Duty* to uphold; to prevent *Schisme*, and *Confusion*. The *Church*, in these *Injunctions*, does but comply with a *Superiour Command*, virtually inculcated in all those Precepts that concern *Unity* and *Decency*: and These *Refusers*, strike at *God himself* in their *Disobedience* to his *Ministers*. Ceremonies are necessary to Order.

[B] *Concord in Ceremonies, or Re-ordination, or Oaths of obedience to Diocesans, or in your questioned particular Forms of Prayer, do neither in their nature, or by virtue of any promise of God, so much conduce to Mens Salvation, as the Preaching of the Gospel doth, by able faithful and laborious Ministers. And how comes it to pass that unity, concord and order must be placed in those things, which are no way necessary thereto. Will there not be order and concord in Holy obedience and acceptable Worshipping of God, on the Terms which we now propose and crave, without the foresaid matter of offence?* Pag. 7.

[B] Observe this Clause well. Here's first Implied a Competition betwixt the Efficacy of a *Sermon*, and of a *Ceremony*, &c. They oppose the Power not the Thing. Whereas we put This difference; the one, is *Gods Ordinance*; the other, *Mans*. Yet is it in such sort *Humane*, as that the *Authority* is virtually *Divine*.

See now their Complement upon the *Episcopal Clergy*: As if the Church of *England* had no able *Preachers*, but *Non-Conformists*: The Fruit of whose *Laborious Ministry* has been a *Twenty-years Rebellion*.

But the point most remarkable, is *This*. 'Tis CEREMONY they oppose; not *This* or that *Injunction*, as of ill choyce or tendency; but as an *Imposition*. Their Plea is a Rejection of the *Power Imposing*, more then of the thing *Imposed*: 'Tis the *Command* forsooth that they dislike, [as an *Addition to Gods Worship*.] Let Confidence it self blush for These People.

Pray e what's the difference betwixt *Addition to Gods Worship*, in *Words*, or in *Actions*? Only the *One* works upon the *Eye*, the *Other* upon the *Ear*; Both tending to the same Effect, and Marks of our *Concept*, alike; whether by a *Significancy of nature*, or of *Agreement*, matters not much. They seem to allow of a *Set-form of words*, why not of *Actions* too? Since neither.

The Relaps'd Apostate.

neither the *One*, nor the *other* amounts to any thing, but as they are *Qualify'd*, and *Tinctur'd* with the *Intention*. Says the *Command*; SAY *Thus*; and why not DO *Thus* too; Grant *Both*; or *neither*: for These *Two*, *Stand* or *fall*, by the *same Argument*. *WEE* ask no more liberty then *THEY* take. Their *Prayers*, and *Forms* are not *Actually* in the *Scripture*; Our *Rites* and *Ceremonies* are *virtually* there. For this Cause (says St. Paul to Titus) I left thee in *Crete*, that thou shouldst set in *Order* the things that are wanting, and ordain *Elders* in every *City*, as I had appointed Thee.] Here's a *Commission* at *Large*, to set in *Order*, but *What*, or *How*, remitted to *Discretion*.

Tit. i. 5.

Touching *Re-ordination* we have spoken before. A word now concerning their *Oaths* of *Obedience* to *Diocesans*.

The Presbyterians swear freely.

That These persons do not much stick at an *Oath*, is evident from the many *Oaths* they have already taken; divers of which being of direct *Contradiction*, would make a man suspect, they did not much heed what they swear. Only now when the *Oath* they should take, comes in *Question*, a *Qualme* of *Conscience* seizes them. They cannot swear *obedience* to *Diocesans*. That is, they will not submit to *Episcopal Government*: or yet in plainer *English*, They'll set up *PRESBYTERY* and *Rule* in *Themselves*.

Why should these men be *Trusted*, without an *Oath*, according to the *Law*, that have so freely sworn, against the *Law*? Nay, did not *Modesty* restrain me, I should discourse the *Insecurity* of crediting those people upon their *Oath*; that have already broken so many. Again; They plead *Exemption* from *Swearing*, that of all *Mortalls* were the most *Violent Enforcers* of it.

Now to our *Question'd Forms* of *Prayer*.] Who *Questions* them, but they that *Question'd* as well our *Form* of *Government*? Those miserable *Hypocrites*, whose *Breaths* are yet scarce sweet, since they swore Last against the *King*, and voted down the *Bishops*. *Agreement* in the manner of *Worship* ought to be the *Churches* Care; The *Peoples* Duty is *submission*, and *Obedience*; to which, God in the very *Precept*, has annex'd a *Pro-missory Blessing*: and he that *resists*, shall receive to himself *Damnation*.

[C] We here shew you that we are no *Enemies* to order, and our long importunity for the means of *Concord*, doth shew that we are not *Enemies* to concord.

[C] But

[C] But *They are no Enemies* (they say) to *Order*, and *Concord*. And in this point we our selves may venture to be their Compurgators. We are their Witnesses, what pains they took to bring all to a *Presbyterian Rule*, and *Order*: and to unite the People in a *fœderal Concord*, against their *Prince*, by a *Rebellious Covenant*.

[D] We humbly crave that reproch may not be added to affliction, and that none may be called *Factions* that are not proved such; and that *Laws* imposing things indifferent in your Judgement, and sinfull in theirs, they may not be made the rule to judge of *Faction*.

[D] Here they demand, that none may be call'd *Factions*, that Who are are not prov'd so.] Content; What is it to be *Factions*, but to *Factions*. promote, and stir up *Disaffections* against the *stated Government*? At This Rate, all the *Preachers*, *Writers*, *Printers*, &c. against the *Episcopal Order*, or the *Constitutions of the Church* are *Factions*. More especially; the *Publishers*, and *Contrivers of the Petition for Peace*; the *Presbyterian Lecturers*; (Twenty for One) and their *Abettors* may be reckon'd among the *Factions*. But in fine, let them prove our *Ceremonies Unlawfull*, we'll soon shew them who is *Factions*. Their next Proposition, that the *Law* may not be made the *Rule to judge of Faction*] is (I perswade my self) a Slip more then they meant us. The *Law* is above the *King*, they often tell us; and yet *They'd be above the Law*. This is to draw an *Appeal from the Bench to the Barr*; to damn the *Judgement of the Law*, and make a *Presbyterian the Judge of Faction*.

[E] It is easie to make any man an *Offender*, by making *Laws* which his *Conscience* will not allow him to observe, and it's as easie to make that same man cease to be disobedient, obstinate, or *factions*, without any change at all in him by taking down such needlesse *Laws*.

[E] They come now to presse, the violence of the *Laws* upon their *Consciences*.] Whereas 'tis evident, that *Streight*, and *Gentle Laws*, have met with *Sour*, and *crooked Humors*. They say, the *Law* makes the *Offender*: may they not charge the *De-Rom.7.7,8.* calozue, by the same rule? What shall we say then? (says *St. Paul*) Is the *Law*, *Sin*? God forbid. Nay, I had not known *Sin*, but by the *Law*: for I had not known *Lust*, except the *Law* had said, *Thou shalt not Covet*; But *Sin* taking occasion by the *Commandement*,

This Relaps'd Apostate.

wrought in me all manner of Concupiscence.] Sin is the Transgression of the Law; the Disobedience not the Precept.

This Freedom of Challenging the Law, leads to an Arraignment of the Ten Commandments. The Idolater excepts to the first, and Second; the Blasphemer, to the Third; the Sabbath-breaker, to the Fourth; the Rebell to the Fifth; the Murderer, to the Sixth; the Adulterer, to the Seventh; the Thief, to the Eighth; the Slanderer, to the Ninth; the Extortioner, to the Tenth.

The Consequence of Presbyterian Liberty.

Well, but their Consciences cannot submit to observe such and such Laws. Truly, to give them their Due, nor any Other neither but of their own making. Though every man may be allow'd to be the Judge of his own Conscience; yet there are many Cases wherein men ought to be severely punish'd, for Acting according to their Consciences: For Conscience may be misinform'd, and beyond doubt, there never yet was any Heresie, but had some well meaning Believers of the opinion. Grant but this Liberty to the Presbyterians (as upon Equity of Conscience) all other Factions, have the same Title to it.

Where are we Then, but in an universal State of War? His Conscience will have no King; Anothers, no Bishops; a Third, no Laws; a Fourth, no Religion; One will have Women in Common; Another, Goods: In fine; Our Peace, Comfort, and Reason; nay, and the Dignity of Humane Nature; All that is Noble, in us, or belonging to us, is by This Presbyterian Argument of an Imaginary Conscience, drowned in Brutality, and Confusion.

What Remedy then? When betwixt Law, and Conscience, there is a real Disagreement? Where so it happens; rather let People Innocently suffer, though they lose their Freedom, then by a foul Resistance endanger their Salvation to recover it.

But They'd be quiet, they say, if some needless Laws were taken away, Yes; as they were before, when under Colour only of Regulating some such needless Laws, they destroy'd all the Rest.

pag. 8.

[F] Sad experience tells the World, that if the Ministers that we are pleading for, be laid aside, there are not competent men enough to supply their Rooms, and equally to promote the Salvation of the Flocks: This is acknowledged by them, who still give it as the reason why Ministers are not to be trusted with the expressing of their desires in their own words, nor so much as to chuse which Chapter to read as well as which Text to preach on, to their Auditours, because we shall have Ministers so weak, as to be unfit for such a trust.

[F] Their

[F] Their Complaint, is for want of Competent men to supply the place of their Ministers [Still they confine the [Competent] to their own Party: Reasoning the weakness of the Ministers, because they may not be Entrusted, to Pray in their own words, or to chuse their own Chapters, &c.]

These Gentlemen have some reason to know, that there are Knaves, as well as Fools; and that the Factions, are less fit to be Trusted with That Liberty, then the Simple.

[A] **T**HE persons that we now speak for, are ready to subscribe to all contained in the Holy Scriptures, and willing to be obliged by the Laws of men to practice it.

Pag. 8. Reaf. 7.
The Non-conformists submit to all things necessary to Salvation.

NOTE. XIII.

[A] **T**Ruly we have an Obligation to These Reformers, that if the Law requires it, they will subscribe to the contents of the Holy Bible: But that must be with their own Consent too. They puzzle the Vulgar with a blind notion of Things necessary to Salvation; as if the sole belief of the Divine Authority of Sacred Writ, and of the Mysteries, therein comprised, were enough to carry a man to Heaven.

Some Things are necessary to Salvation, as we are Christians. That is; the Summe of the Catholick Faith, (according to our Confession) which except a man believe faithfully, he cannot be saved.] or in short; an un-doubting Resignation and Submission to the explicate Doctrine of the Bible, teaching Salvation: These are things, Primarily, Evidently, and unchangeably necessary, equally binding all Humane flesh without distinction.

Some things again, are necessary to our Salvation, as we are Men in Society; for Instance, Subjects. And these are matters commonly, in Themselves, Indifferent, Changeable, in their Qualities; Temporary in their Obligation; and yet necessary by Collection. The short of all is This; Where the Law of the Land does not Thwart the Law of God; or That of Nature; we are to obey the Politique Magistrate, upon pain of Damnation.

[B] Seeing then you do profess that none of your *Impositions*, cannot be concluded from the *Scripture*, are necessary to *Salvation*: let them not consequently be made necessary to it, and more necessary than that which is ordinarily necessary.

[B] That *Impositions* are not necessary to *Salvation*.] We answer, They are not necessary to be impos'd; but necessary to be obey'd. It is not simply necessary to *Salvation* to remove a Chair, but if my Father bids me, it proves consequently so; For my Father commands the *Thing*, and God says obey your Father.

Pag. 9.

[C] That smaller things must not be imposed by unproportionable penalties.

[C] Concerning the measure betwixt the Fault and the Punishment; Let the Law estimate the one and proportion the Other. Private Persons are not to Correct Publick Laws.

[D] The Church may not make any thing necessary to preaching it self; that is of it self unnecessary, and not antecedently necessary, at least by accident.

[D] Many a man may be duly qualify'd to Preach, in point of Ordination, (for the purpose) or Ability, that yet in other regards is not fit to come into a Pulpit. I hope, refusing to communicate with the Church, may pass for as fair an Impediment; as refusing to Covenant against it. (I am enforc'd to refresh these Gentlemens memories ever and anon.)

Pag. 9. Reaf. 8.
As well the
Mass-Book as
the Common-
Prayer.

IF our Religion be laid upon your particular Liturgy, we shall teach the Papists further to insult, by asking us, where was our Religion two hundred years ago? The Common-Prayer-Book as differing from the Mass-Book, being not so old, and that which might then be the matter of a change, is not so much unchangeable it self, but that those alterations may be accepted for ends so desirable as are now before us.

NOTE

NOTE XIV.

TO this we answer, that our Religion is unalterable; our Liturgy not. If a Papist asks a Presbyterian where his Religion was two hundred years ago? he might as well ask him, where 'twill be two hundred years hence? But's that's a harder Question to a Puritan, then to a Catholique.

Further; to presse the Differings, or agreement of the Common-Prayer-Book, from or with the Mass-book, is more a shife then an Argument. We'll keep to our Adversary. 'Tis our Profession, that the Form is Alterable; but by the same power onely that Etablish'd it; Not by a Conventicle, or a Club of Running-Lecturers; but by a grave consult of Reverend Divines; that is, Prepar'd by them, and fitted for the stamp of the Supreme Authority.

IF we may not have the Liberty of the Primitive times, when Pag. 9 Reaf. 9. The Liberty of the Ancient times. sought can be proved, no Liturgical Forms were imposed upon any Church, yet at least let us have the Liberty of the following Ages, when under the same Prince there were diversity of Liturgies, and particular Pastors, had the power of making and altering them for their particular Churches.

NOTE XV.

HOW these good people beat the Bush, and yet start nothing! The Liberty of the Primitive Times, &c.] what Primitive Times? where will these men begin their Reckoning? The late Primate of Ireland, tells us, that [all the Churches in the Christian world, in the first, and Best times, had their set forms of Liturgy, whereof most are extant in the writings of the Fathers, at this day] when you Pray, say, Our Father, &c.] In the Apostles age, the Holy Ghost abundantly supply'd all humane need, by supernatural Graces, and Inspirations. But the use of Liturgies is too clear, to suffer or admit a contradiction. Luke 11. 2.

Yet this they are not very earnest in; allow them only the Liberty of the following Ages] and what was that I beseech ye? A modest question. Only the power of making and altering Liturgies themselves; as we

The Relaps'd Apostate.

der the same Prince has been formerly permitted to Particular Pastors.

These shifts would better have become a Club of *Horse-Cousers*, then a Consult of *Divines*; for this is only dressing the sound leg of a Jade that wants an Eye. Look ye be not Cheated with Their *Ambition*, and never trouble your selves for their *Consciences*: They'l shift in all weathers; for in case of necessity,

Johnson.

Pig may be Eaten, Tea Exceedingly well Eaten.

I would the whole Nation might but once dream of such a *Whipping*, as when these *Sir-Johns* got the Law into their own hands, their bounty would bestow upon them. They would use no other *bug-word* to their *Children*, then the *Presbyterians* are coming.

Were't not a *blest* Reformation, to have an *Almighty Inquisition*, set up in every *Parish*; to see a *Pontifical Presbyter* rule as *King* and *Priest* over the *Estates* and *Consciences* of his *subjected congregation*? To have but *One Commandement* to keep, instead of *Ten*; *Obeys the Presbyter*. In truth 'tis such a *Government of Clouts*, I cannot chuse but play the Fool with it: Briefly; when They're permitted to make *Laws*, let us make *Halters*: We have tasted them already, and if They proceed to mind us of their *Old Discipline*, let us mind one another of our *Old slavery*; and *Them* too, that they now plead for a *Brat*, by their own rule not to be received into the Church; for it was conceived in *Schisme* and Brought forth in *Rebellion*; (God bleſſe us) I mean *Presbytery*.

Whereas they urge, that *several Liturgies have been allowed under the same Prince*, &c. Confess'd: It hath been so, and may be so again, and with good reason too; yet all this while, This proves no *Title* our *Pretenders* have to the *same Liberty*.

Where *People of differing Humours*, and wonted to *differing Customs*, are united under the *same Prince*; *Prudence* advises a *Diversity of Liturgies*. Again; 'Tis one thing to *perswade* a Prince; another thing to *force* him (but the main reason is yet to come.) These *bold Petitioners* press the King to *give* them what they *Got*, and kept, (so long as they could hold it) by *Rebellion*: to *grant away*, what his *Royall Father* held dearer then his *Blond*; and to compleat the shameless proposition, some of the now-Petitioners to the Son, were the hot *Persecutors* of the *Father*.

In

In fine, they act, as if they would vie *Provocations* with the Kings *Mercy*: they ask, That which his Majesty cannot grant, but with a *Double hazard* to himself; both from the *Government*, and from the *Persons*.

[A] If you should reject (which God forbid) the moderate Propo- Pa 9. Reaf. 10.
sals which now and formerly we have made, we humbly crave The hazard of
leave to offer it to your consideration, what Judgement all the Prote- Retusing.
stant Churches are likely to pass on your proceedings, and how your
cause and ours will stand represented to them, and to all succeeding
Ages.

N O T E. XVI.

[A] AS to the Protestant Churches; (if they have not chang'd Presbyterians
their opinions) they will give the same judgement of no Protestants
These people now, which they did formerly. That is; they
will disown Them, and their Actions, for being so singular and
Impious, as to oppose the Reason, Right, and Practice of all o-
ther Nations: who Generally have their set-forms of Prayer.
Touching the Moderation of their Proposals, it is already e-
nough notorious.

[B] If after our Submission to his Majesties Declaration, and af-
ter our own Proposals of the Primitive Episcopacy, and of such a Li-
turgy as here we tender, we may not be permitted to exercise our Mi-
nisty, or enjoy the Publick Worship of God, the Pens of those Lear-
ned, moderate Bishops will bear witness against you, that were once
employed as the chief Defenders of that cause (we mean such as Reve-
rend Bishop Hall and Usher) who have published to the World that
much less than this might have served to our fraternal Unity and Peace.

[B] If after our Submission &c.] (they say.) Prodigious Bold-
ness, and Ingratitude! Submission? as if the King had Press'd,
when he Relax'd them: an Indulgence beyond President, be-
stow'd upon a people void of Sense. Indeed a Meritorious Pati-
ence was their Submission. Content they were not, for many of
the Presbyterian Teachers here about the Town, Petition'd for
more, so soon as That was Granted.

But:

The Relaps'd Apostate.

But how have they submitted? They have not Strock, That's all. Do they not dayly Preach, Write, Print against Episcopacy; in opposition to the exprefs Intent, and Letter of the aforesaid Declaration? Do they not prejudge the Synod, to which that Declaration refers them? Yes, and abuse the Freedome of proposing some Alterations, by the Rejection of the Whole. Suitable to This Submission, are Their Proposals, both of the Primitive Episcopacy, and of their Liturgy. Their Liturgy, as we have spoken formerly, is a Contest for Dominion, not for Conscience, and comes to This at Last; If they may not Rule, they will not Worship.

Their Primitive Episcopacy, sounds as much as Presbitery: for they confound the Terms, as if Bishop and Presbyter were Originally the same; and Prelacy (as the Queynt Smetlymnus has it) of Diabolical Occasion, not of Apostolical Intention. At This Rate, what do they offer, in a Primitive Episcopacy? Bishops intruth they allow, but so, that every Presbyter must be a Bishop.

To give the matter Credit; they Appeal to the Reverend Hall, and Usher, those Learned, Moderate Bishops (as they Term them) whose Pens are to bear witness against These now in Being, and Authority, if they refuse their Asksings. I am told, (and I believe it) that at least One of the Smetlymnus had a hand in this New Liturgy, and Petition for Peace. If so, I must needs put the Gentleman an untoward Question.

Is Bishop Hall so much improv'd since he Dy'd? (in truth a Prelate to whose Memory the Church of England owes great Reverence.) This was that Learn'd and Moderate Bishop, that Smetlymnus so bespatter'd under the Name of the Remonstrant. But will you see now how that Noble Prelate was bayted by five of our new-fangled Primitive Bishops? S.M.E.C.T.T.M.N.W.S. that is to say, Stephen Marshal, Edmond Calamy, Timothy Young, Mathew Newcomen and William Spurstow.

*Varia Lectiones upon
Reverend, Moderate, and Learned.*

Episcopal bravado. Pag. 3.] Treason Treason, Pag. 4.] We know not what his Arrogancy might attempt. Pag. 14.] So many Falties and Contradictions. Pag. 15.] A Face of confident Boldness, A Self-confounded man.—Notorious Falsity.—ibid.] His Notorious—] no: leave his—Pag. 16.]

Os durum—] forgets not himself, but God also.] Words bordering upon Blasphemy—] Indignation will not suffer us to prosecute these Falsities]—Pag. 18.]

A Stirrup for Antichrist]—Pag. 30.] Antichristian Government]—Pag. 65.]—We thank God we are none of you.] Pag. 74.]—Borders upon Antichrist.] Pag. 80.]—Pride, Rebellion, Treason, Unthankfulness, which have issued from Episcopacy.] Pag. 85.

These were Favours of the Bishops own laying up ; and so much for the Reverend, Moderate, and Learned.

It seems a Presbyterian in the Chair, is not Infallible : why may they not mistake themselves as well in the Bishops opinion as in his Character ? Or may they not forget their Proposals they have offer'd, as well as the Injuries ? Will these Gentlemen subscribe to the Bishops Episcopacy by Divine Right ; Or will they shew, wherever he pals'd a Contradiction upon himself.

Nay, come to his Modest offer, to the Assembly in 1644. Is That the Peice shall rise in Judgement against us ? (and That yet was par'd as Close as close could be, the better to comply with the Sullenness of a Prevailing Faction.) Hear what the Bishop says in That Treatise then.

There never yet was any History of the Church, wherein there was not full mention made of Bishops, as the only Governours thereof. Bishop Hall's Modest offer, Pa 3. 3.

The Rules of Church Government laid forth in the Epistles to Timothy and Titus, do suppose, and Impart that very proper Jurisdiction which is claim'd by Episcopacy at this day.] Ibid. pag. 4.

The Co-assession of a Lay-Presbytery he disapproves : and in his Epistle Dedicatory to his Episcopacy by Divine Right, This ; [If any man Living can shew any one Lay-Presbyter that ever was in the World till Farell, and Viret first created him, let me forfeit my Reputation to Shame, and my Life to Justice. Pag. 15.

See now what the late Primate of Armagh says in his Direction, of 1642.

Episcopal Ordination, and Jurisdiction hath express Warrant, in holy Scriptures : as namely Titus 1.5. For this Cause left I Thee in Crete, that thou shouldest set in order, things that are wanting, and ordain Presbyters : that is, Ministers in every City ; as the

The Relaps'd Apostate.

first of *Timothy* 5. 22. lay hands suddenly on no man; and Verse 19. Against a *Presbyter*, or *Minister*, receive not an *Accusation* but under Two or Three *Witnesses*.] Pag. 4.

No other Government heard of in the Churches for 1500. years and more, then by *Bishops*.] Pag. 5.

This is enough to clear the *Authority* of the *Institution*; But That, they'll say is not the *Question*? These Reverend *Bishops* gave their Judgements, of, and for a *Primitive Episcopacy*: and to a *Covenant* lo *Regulated*, these *Divines* offer to submit: That is; they will allow a *Bishop* to *Rule* in *Consociation* with his *Presbyters*: and This looks gayly to the *Common People*.

Rule with his *Presbyters*, (they cry) and will not that content him? What; would the *Bishops* be as absolute as *Popes*? and Then, the *Order's* presently proclaim'd for *Antichristian*: and War denounc'd against all *Constitutions* of *Th-ir* framing, as *Superstitious*. Nay, the most solemn *Forms* and *Orders* of the Church: though venerable for their long Continuance, Use, Decency, and Universal Practice, are thrown out, as *Idolatrous*, because the *Bishops* favour them. Of so great moment are the Fallacies of pleasing words where there wants skill, or care to test the bitter meaning.

But alas! Those simple Wretches that inveigh against the *Tyranny* and *Claim* of *Bishops*; and with an undistinguishing rage, confound the persons with their *Calling*: how do they draw upon themselves the thing they *Fear*, and furiously oppose the sum of their own wishes?

Do they first know what 'tis, To *RULE* in *CONSOCIATION*?

Presbyterian
Primitive-Episcopacy.

It is To *Degrade* a *Bishop* into a *Prime Pastor*: to disrobe him of his *Apostolical* prelation of *Degree*, and allow him a *Complemental* priority of *Order*. This *Imminution* of *Bishops*, will doubtless, not displease their *Enemies*; but let them have a care; for in that very *Act* and *Instant*, wherein they fetch a *Bishop* down to a *Presbyter*, does every *Presbyter* become a *Bishop*: so that for five and twenty they pluck down, they set up some ten thousand.

This was the Cheat that fool'd the People into those Tumults, which the *Smectymnuans* entred the *Lists* to justify. A *Primitive Episcopacy* was the *Pretense*, which they boy'd down at length into a rank *Presbytery*, and more *Imperious*. Thus was the *Government* of the Church destroyed; and after the same manner, That of the *State*.

[The

The Relaps'd Apostate.

41

[The King was to govern with his Parliament.] This saying carried a Popular sound; and the *Multitude* were not able to comprehend the *Drift* of it. In short, they brought his Majesty, first, to be one of the three *Estates*; thence, by degrees, lower and lower, till they Dethron'd him, and at last Murd'ring him.

This was the cursed Issue of a Pretense, to the Regulation of Monarchy and Episcopacy.

But to end this point: The Reformers would perswade the world, That they have made a Tender of more yielding, than the foremention'd Reverend Bishops have accounted necessary to Fraternal Unity and Peace.

We answer; That to make This good, they must prove, that These Bishops have renounc'd their Episcopal, and Sacramental Authority: or Instance for Themself, wherein They acknowledge it. Not to insist upon their *Episcopacy*, of Framing a new Liturgy, without a *Canon*, and supposing upon the Established Government without more.

[C] And we doubt not but you know how new and strange a thing it is that you require in the Point of Reordination. Would a Canon amongst those called the Apostles depose those that Re-ordain, and that are re-ordained.

[C] Touching Reordination: (with submission) I do not understand it either absolutely *Requisite*, or *Unlawful*: nor can I learn that it is *Pres'd*, as they pretend.

The Canon whereupon they ground, is This. [*Si quis Episcopus, aut Presbyter, aut Diaconus, secundam ab aliquo Ordinationem suscepit, deponitor, tam ipse, quam qui ipsum Ordinavit, nisi forte constet eum Ordinationem habere ab hæreticis. Qui enim a talibus Baptizati, aut Ordinati sunt, hineque Fideles, neque Clerici esse possunt.*] If any Bishop, Presbyter, or Deacon, shall receive from any man (ab aliquo) a second Ordination, let the Person Ordaining (qui ipsum ordinavit) and the Person Ordained, be both Deposed; unless it appear, that his prior Ordination was by *Hæreticks*. For those that are either Baptized or Ordained by such cannot be reputed either Believers or Clergy-men.

Observe first, that This Canon presupposes a Regular, and Episcopal Ordination: ab aliquo: qui ordinavit: referring singly to the Bishop, whose Assistance is deem'd so Essential to the work, as that No Bishop; no Ordination.

Hookers Ec-
cles. Pol. lib. 5.
sect. 62.

Next, there's an Error in the Canon: For, *If Baptism seriously be administred in the same Element, and with the same form of words which Christs Institution Teacheth, there is no other defect in the world, that can make it Frustrate.*] So that This Canon avails them little, either in respect of the Scope of it, or the Authority.

* Sme^tym-
nus.
Mr. Manton's
Impression.
pag 51.

But is Re-ordination (say they) so new and strange a thing? I am sorry to see Sme^tymnus quarrel with himself. * *We had it in the beginning of Queen Elizabeth, urg'd, and received:*] and with lels colour Then, than Now: for there a true necessity lay upon them: They fled for Conscience, and received Orders in the Reformed Churches; not in contempt of Bishops, but only for want of them. Whereas our cavilling Pretenders, have cast them off; Rejected their Authority; Usurped their Power; laid violent hands upon their sacred Order; and after all, they have the confidence, to claim, from their Intrusions, and still adhere to the equity of Their Revolt.

[D] Not only the former Bishops of England, that were more moderate were against it, but even the most fervent adversaries of the Presbyterian way; such as Bishop Bancroft himself; how strange must it needs seem to the Reformed Churches, to the whole Christian World, and to future Generations, that so many able, faithful Ministers, should be laid by as broken Vessells, because they dare not be re-ordained? and that so many have been put upon so new and so Generally dis-rellished a thing.

[D] Bishop Bancroft (they say) was against it: (no Presbyterian Bishop.) Could but these Gentlemen have seen beyond their Noses, they would have spar'd this Instance: Mark now how Bancroft was against it.

Spotswood
Hist. of Scot.
lib 7-p. 514.

In 1610. a Question was moved by Doctor Andrews, Bishop of Ely, touching the Consecration of three Scottish Bishops; who, as he said, must first be ordained Presbyters, as having received no Ordination from a Bishop. Bancroft being by, maintained it not necessary, seeing where Bishops could not be had, the Ordination given by the Presbyters must be esteemed lawful.] This carri'd it.

Hence, it appears, that if Bishops could have been had, their Ordination by Presbyters had not been lawful. Had not these Gentlemen now as good have let the old Bishop alone, as have taken the Dorr? as Sme^tymnus has it.

Let

Let not the World believe yet, that these Complainers are out of play, barely upon the account of *Re-ordination*. None are *Turn'd out* (so far as I can hear) upon That Scruple; But sure, 'tis a fair reason not to *Admit* them: For it denotes them *Factionous*, and in Truth, the common business of their *Lectures* is *notorious Schisme*.

THe holy Ghost hath commanded you to over-see the Flock, not by *P. 10. Reas. 11.* constraint, but willingly; not as being Lords over God's heritage, but as *Ensamples to the Flock*. And that it is not only more comfortable to your selves, to be loved as the Fathers, than to be esteemed the *Afflictors* of the Church; but that it is needful to the ends of your *Ministry* for the People. When you are loved, your doctrine will more easily be received. But when men think that their Souls or Liberties are endangered by you, it's easie to judge how much they are like to profit by you.

NOTE XVII.

BELIEVE me, and we are now upon a weighty Question. *The Church* Who shall be Judge, the People, or the Church; Which is the Judge. *Christ's Flock?* That is, *Whether shall One be the Judge of all the Rest; or all the Rest be the Judge of that One?* (for that is the point) What signifies the *Multitude*, but a number of single Persons, where each *Individual* acts, and accompts for himself? whereas the *Church*, is both by *Divine Deputation*, and by *Political Faction*, *Authoris'd* and *Acknowledg'd* to be the Judge of *All*.

If there were nothing in't but *common Expedience*; *Reason of Interest*, and of *State*: me-thinks, That might suffice, to make us rest in *Their Decrees*, to whom, as by a general reference, we have subjected the *Decision* of all our *Differences*. But the *Beneignity* of Providence treats us more kindly yet; annexing all the *Blessings* of both Worlds to our *Obedience*: which surely no man will oppose, that is not wholly void of *Religion*, *Moral Honesty*, and of *common Prudence*.

But it is better to obey God than Man, they'll tell us. *Has the Church any jurisdiction over our souls? any right of Imposing upon our Consciences?*

No, God forbid. But does not the Church know our *Consciences* as well as we know one anothers? and may not the Church

The Relaps'd Apostate.

as well suspect that we do not think Thus or So, as we affirm that others do? When private persons plead for Themselves, it may be Conscience; but when they come once to stickle for others, 'tis Faction. If it be said, that Preachers are not private persons, I answer, That all subordinate persons are private, in respect of their Superiors. In fine, it is our Duty every man to attend the good of his own soul; and it belongs to the Church to over-watch us All: preserving still the common Unity, though to the grief of some particulars.

Well, but there are so many Thousands (they say) that suffer upon tenderness of Conscience. These People do but make Sores, that they may beg Plaisters. There may be Tender Consciences, and there are, doubtlesse, to whom great Tenderness is due, and needful; but these Compleyners are not of That number. They are too lavish in their undertakings for others, and too Peevish in their Pleadings for Themselves. He that is Positive in what he does not know, forfeits his Credit too in what he does.

But They are still Christs Flock: and 'tis enough; They say it. From Sheep with Claws, deliver us.

Matth. 24 4.

A Caveat.

Matth. 24 24.

Take heed (says our Saviour) that no man deceive you, for many shall come in my name, saying, I am Christ, and shall deceive many; and again; There shall arise false Christs, and false Prophets. We see the very Text bids us take heed, and foretells dangerous Hypocrites. But what need we look farther then our own Memories? Was not the whole Crew of the late Conspirators, clad in the Livery of Gods People? Only His Majesties Friends had, and have still the Fortune to be reckon'd among the Profane, and not admitted into the Fold. Would These Correctors of Magnificat would shew us once, whereever Christ call'd his Flock together with a Sacred Covenant: or where the Holy Ghost gives Private Persons an Authority over their Superiours; or Commissions the Sheep to Quarrel with their Pastor. It is confess'd that Softness, and Humility becomes the Fathers of the Church, and 'tis enjoyn'd them; But then Obedience likewise befits the Children: whose part it is meekly to obey, in all matters not directly sinful, but to Resist in None.

Schisme turns
to Rebellion.

Let me add one thing further: Where These dividings about Forms are suffer'd, the Mischief seldome stops at Schisme: for the same Principle, that Rents the Church, Threatens the State; beside the Hazzard of an Ambitious Faction, ever at hand to aid and to improve, that Peevish Holyness. In Truth, both Interests

rests are so enter-woven, that 'tis Impossible to Crush the one without bruising the other ; and to conclude ; a Schismaticque shifts as naturally into a Traitor, as a Maggot turns to a Fly. The next step from Liberty of Conscience, is Freedom of Estate and Person ; and from Liberty of Thought, they proceed to That of Action, arguing and concluding in great Earnest, with my Honest Friends Feast:

For at the Beginning was, nor Peasant, nor Prince ;
And who (the Devil) made the Distinction since ?

IF we are not in point of Ceremonies or Forms in everything of your mind ; it is no more strange to have Variety of Intellectual Apprehensions in the same Kingdome and Church, then variety of temperatures and degrees of age and strength. P. 10. Reaf. 12.

NOTE, XVIII.

WE do not say 'tis strange, that there should be Variety of Intellectual Apprehensions ; but we contend that so it is ; It ever was, and ever will be so : and from the Truth, and Evidence of That Assertion, arises the clear reason, and necessity of what we plead for.

We must consider Man, as a Reasonable Creature : compos'd of Soul and Body ; born, for the Publique, and Himself ; and finally Accountable for the Emprovement of his Talent toward the Ends of his Creation. The great, the Indispensable, and universal end, is That which has regard to the Creator : and in That point we are all agreed upon a Common Principle of Reason, that 'tis our Duty to Adore, Love, and obey that Gracious Power that made us. That This is the Prime end, we all Agree, and that our works are only Good, or Evil, according as they correspond with, or recede from it. The End of Mans Creation.

In the next place, as we consist of Soul and Body ; we seem to fall under a mixt Concern ; and There, the skill is how to temper the Angel, and the Brute, in such sort as may best comply with the behoof, and Comfort of the Individual : subjected still to the great Law and Purpose of our Being. Our Reason, we submit to the Divine will ; and our Affections to our Reason. Behold the Scale

The Relaps'd Apostate.

Scale of our obedience ; and Universal Dictates of our Reasonable Nature.

In These Particulars : God, as the Sovereign Prince of the whole World, binds all Mankind alike, with an unlimited, and undistinguishing Authority. Our Souls, the Almighty Governs by his Immediate and blessed self ; our Bodies he refers to his Deputies ; whom in all sensible and common Actions we are to obey as Gods Commissioners. We come now to the point that moves the great dispute : our state of Liberty in matters of themselves indiffer-ent.

In This Question we are to consider, that every man is born first, for the Publick ; Next, for Himself. He that Rates any thing except his Soul, above the common Benefit of Social Nature, is an ill Member of the Universe.

While every man consults his own Particular, how easily he's drawn to Think That Fair, which he finds Pleasant ! Employing much more cunning to persuade himself, that what he Likes, is Lawful, then strictly to Examine it ; for fear it should prove otherwise.

Objection.

Are we not All made of the same Lump ; born to the same Ends : Dignify'd with the same Reason ? What is it Then, but an injurious Custome, and oppression, that puts the Difference betwixt Governours, and Slaves ? That prostitutes so many Millions of Free-born Christians, to the Command of any Single Person ?

Sol.

These are the Stirrings and Debates of Mutinous and unadvised Natures. They scan but the one half ; and that, the Grosser too ; the vulgar part of the Question. Can the whole Perish ; and the Parts 'scape ? Can any thing be beneficial to Particular Persons, that is Destructive to the Community ? what by one Violence they Get, they Lose by Another ; and in exchange for the Soft, Honest bonds of Order and Obedience, they leap into a Sinful, Shameful Slavery. Was not the late War undertaken, (in Shew) for This Imaginary Freedom ; and yet, at last, what was the Event, but Tyranny, and Bondage ? not by miscarriage neither, but by a Regular Fatality, and Train of Causes.

Do we not find mens Minds, and Humours as various as their Complexions, or their Faces ? Every man likes his own way best ; Pleads for his own opinion. There's no such thing as right or wrong in things Indifferent, but as they are circumstanced by Application : and here's the very Case of our Reformers.

Same

Some are for *Kneeling* at the *Eucharist*; others for *Standing*, *Sitting*, or the like; They differ too about the *manner of Receiving*. *Capricious Holyness*! Shall That *confused*, and *Promiscuous* use of *several Forms*, and *Postures*, pass for a *Decency* in the *Lords house*, and on so *solemn an occasion*, which at a *Private Table* would be exploded for a *gross* and *ridiculous Immorality*? The *Church*, for *Order sake*, and *Uniformity*, enjoyns *one form*, or *Posture*; This, or That, 'tis *Indifferent*; where lyes the *Conscience* of *Refusing*? Should but the *Rubrick* say, *Let the Minister enter at the Church-Door*, Would not our *Teachers* make it a *peice of Conscience* to *creep in at the Window*? Mark it, and you will find that to be the *Business*; 'Tis *POWER* they *Tug for*, and to bring *MONARCHY* under the *Yoke* of *PRESBYTERY*.

They argue the *Expedience* of *granting Liberty*, because for-
sooth of the *differing humours* of *Applying* it. The strongest
Reason in the *World* against them. For in this *State of Disa-*
greement, take but away that *Limiting*, and *Binding Rule* that
prescribes *Uniformity*; what other *Consequence* can be expect-
ed, from letting loose so many *wild*, and *Petulant Passions*; so
many *Raging*, and *dividing Factions*, but *Tumult*, *Heresie*, and
Rebellion?

IF any shall make men *disobedient*, by *imposing things unnecessary*,
which they know are by *learned*, *pious*, *peaceable men*, esteemed *sins*
against the *Lord*, and then shall thus *heavily afflict* them for the *diso-*
bedience, which they may easily cure by the *forbearance* of these *impo-*
sitions, let not our souls come into their *secret*, nor our honour be *wi-*
red to their *Assembly*: If they shall *smite* or *cast out* a *supposed Schis-*
matick, and *Christ* shall find an *able Helper*, *peaceable Minister*, or
other *Christian*, wounded, or *mourning*, out of doors, let us not be
found among the *Actors*.

pa. 12. Ref. 13
The Impositi-
on causeth
the Disobedi-
ence.

NOTE. XIX.

Why did not the *Reformers* rather say? If any shall make
people *Rebellious*, by *preaching down Obedience* to *Autho-*
rity, as a *thing unnecessary*: or *abuse the simple* by calling *Good*, *E-*
vil; and *Evil*, *Good*: Let not our souls &c. Whether is greater,
the *boldness* of these *Teachers*, or the *blindness* of their *Disciples*?
Does not this way of *Reasoning*, root up all *Government*? And

has not the *Practice* of These men made good the worst that any man can say, or think of their *Design*? Were they *New Folks* yet, a man might find some *Charity*, for the soft-headed Gulls that believe them: but to be Twice catch'd in the same Trap; Twice fool'd by the same Persons, were an unpardonable sottishness.

The Reformers Me hod.

Let the three Kingdoms cast up the Accompts of the late War, and see what they have gained clear, by the *Reformation*. These very Gentlemen were one and twenty years ago upon this Argument? infinitely troubled about *Additions to God's Worship* in things unnecessary; *Oaths of Subscription*, &c. To obviate these crying evils, they set to work a *Preaching Ministry*, and Lectur'd up the people into a Gospel-frame, (for that's the Knack) of *Disobedience*. The people heard their Prayers; (for 'twas to them they prayed) *Mercy* was curs'd, and curs'd; and the right Reverend *Marrons* sent forth their *Bodkins* and their *Thimbles* to help the Lord against the Mighty. In fine, *The Cause* prosper'd under their Ministry, and Things unnecessary were taken away, that is, King, Bishops, the Law of the Land, the Liberty of the Subject: the Heads and Fortunes of his Majesty's best Friends.

Some *Oaths* that were of exceeding scandal and burthen to weak consciences were taken away too, or rather exchang'd, for others less offensive, to the sense of the Learned, Pious, and Peaceable men, they speak of. As for instance, in stead of that Abominable Oath of Canonical Obedience to the Bishop and his Successors, (in omnibus Licitis, & honestis) in all things lawful and honest; A Covenant was introduced of Combination against them. But no man was compell'd to take it neither; for 'twas but losing the capacities of Englishmen; a Sequestration; Rotting in a Gaol, or some such trivial penalty, if they refus'd it. Indeed, to serve the King after the taking of it, was a little dangerous, because of an Article of Aug. 16. 1644. declaring, that whosoever shall voluntarily take up Arms against the Parliament, having taken the National Covenant, shall die without mercy.

The truth is, the Covenant was somewhat more in Scripture-pharse, and suited better to the gust of the godly. So for the Positive Oaths of Allegiance and Supremacy, They gave us Negatives; still mov'd by tenderness of Conscience: They made a scruple forsooth, of swearing with Us to serve the King; but they made none of forcing Oaths against him. To make an end; The late Presbyterian Rebellion has cost the three Kingdoms at least fourscore millions of Treasure, besides Souls and Bodies; and now they
They

are hammering of the Nation into another.

They talk of *Conscience*: so *Peters*, their fellow-labourer, was a man of *conscience*; was he not? the foulest part of whose lewd life, was That wherein they wrought in common fellowship. In short; the *Presbyterians* bound and prostituted the *Virgin*, and the *Independents* were the *Ravishers*.

These drops are sharper, than in any other case would stand with *Modesty*: but they are *Truths*, so *timely*; and so needful for the *Publick*, that they shall out, what ere they cost me.

What do these Creatures keep a coil with *Sin* for? that *Ait* as if there were no *God*; and yet they *talk*, as if they thought of nothing else. Are not their *Contradictions* upon *Record*? has not the *Nation*, in all *Quarters*, the witnesses of their very *Tongues* and *Pens* against them? Was ever any *Tyranny* so *barbarous*, as what these people exercis'd over the *consciences* of their fellow-subjects, and against the *Government* which they had sworn to preserve? Yet now, when *Authority* requires *Obedience*; the learned pious men are taken of a sudden with strange fits of *conscience*: FROM SUDDEN DEATH (in the *Le-tany*) must be, forsooth, FROM DYING SUDDENLY; (a most important *Scruple*!

Well, but *forbearance* (they say) *cures*, and *eases* them. We do not know, had the *Rebellion* of the *Angels* been once pardon'd, what such a *mercy* might have wrought upon the *Devils*. But here we are upon *Experiment*. After so large an *Ait* of *Grace*, so flowing and magnificent a *Bounty*, so prone a goodnesse toward their whole party, now to *Re-revolt*: *Miscreatur Deus*!

They are much careful not to take an able *Minister* for a *Schismatick*: they take not half that care to distinguish a *Schismatick* from an able *Minister*: If *Christ* (they say) should finde that able *Minister* cast out for a *Schismatick*? what then, good people? But what (say I) if *Christ* should finde *Schismaticks* kept in for able *Ministers*? what then, good Brethren?

[A] **M**en have not their understandings at their own command, P.12. Reaf. 14.
much lesse can they be commanded by others, if they were The Intellect
never so willing to believe all that is impos'd on them to be lawfull; not free.
they cannot therefore believe it, because they would, the Intellect be-
ing not free.

NOTE XX.

The Intellect
not forced.

[A] **E**Xceeding fine and Philosophical. Men cannot believe all that they would believe; and no man is to profess or act against his belief. (that hits it.)

The Reformers cannot believe the Orders of the Church to be Lawfull and Binding: The Church cannot believe the Recusancy of the Reformers to be Reasonable or Conscientious.

The Reformers cannot believe that they ought to be kept out for Inconformity; the Church cannot believe that they are to be taken in, unless they conform.

The Reformers take Discipline to be essential to Salvation; the Church thinks otherwise.

The Reformers cannot but believe the Separatists to be Saints; the Church on the other side, cannot but believe them to be Schismatics.

So that in fine, if the Church cannot grant, what the Reformers cannot but ask; Whether shall the Law yield to a Faction, or the Faction to the Law?

Page 13.

[B] Few men are obstinate against the opinions that tend to their ease and advancement in the world, and to save them from being vilified as Schismatics, and undone; and when men profess before the Lord, that they do impartially study and pray for knowledge, and would gladly know the will of God at the dearest rate; we must again say, that those men must prove that they know the Dissenters hearts, better then they are known to themselves, that expect to be believ'd by charitable Christians, when they charge them with wilful ignorance or obstinate resisting of the truth.

[C] Few men are obstinate, &c.—] This Objection is already Answered, but I shall add something.

All Popular Attempts upon change of Government, are hazardous to the Undertakers; are there therefore no Rebellions? But here's the state of their Adventure. If the Design takes, and the People Tumult, then are they in at pleasure, in the head of the Faction. If it miscarries, they have no more to do but keep their countenance, retire, and grieve because of the Ungodly. That disappointment they nick-name *A suffering for the Gospel; a Persecution:* and

The Relaps'd Apostate.

51

and in that shape, they get more by private *Collections*, than many an honest man does by a good *Benefice*. Beside: They are bold upon a confidence in the Kings *Lenity*.

They pray to be inform'd, they say.] That was *Scot's Plea*, concerning the *Murder* of the late King; and may be any man's by the same *equity*, that shall be pleas'd to call it *Conscience*, to do as much again. Now for the knowledge of their Hearts, (the last thing they insist upon) we'll follow the *Scripture-rule*: Know the Tree by its *Fraits*; measure their *Faith* by their *Works*: Judge of their *Fidelity*, by their breach of *Vows*; of their *Honesty*, by their breach of *Articles*; of their *Scruples*, by their *Sacrilege*; of their *Loyalty*, by their persecution of their *Sovereign*; of their *Tenderness*, by their deliberate *Murders*; and in fine, of all their pretended *Virtues*, by their contradicting *Impieties*.

WE crave leave to ask, whether you do not your selves in some things mistake, or may not do so for ought you know? and whether your understandings are not still imperfect, and all men differ not in some opinion or other? And if you may mistake in any thing, may it not be in as great things as these? Can it be expected, that we should all be pasterring about the smallest Ceremonies and Circumstances of Worship? And then, should not the consciousness of your own infirmity, provoke you rather to compassionate humane frailty, than to cast out your Brethren, for as small failings as your own?

P. 13. Reas. 15.
All men subject
to mistakes.

NOTE XXI.

THis is but loosely argu'd: to Reason from an universal Fallibility, to an universal Toleration. Because all men may commit errors, therefore all errors must be suffer'd. The Law respects common equity, and politick convenience; not the degrees of Wisdom or Folly in the Transgressors of it. If Fools were priviledg'd, all Knaves would plead Ignorance. There may be subsequent allowances in favour of misguided Understandings, but they are of Charity, and Relaxation, not of strict Justice. All stat'd Laws (better or worse, no matter) if they are not simply wicked, are obliging: and to correct a publick Sanction, by a private Hand, is but to mend a Misadvice by a Rebellion.

A Non se.
qui err.

This they concede, that All may erre: Then they themselves are

The Relaps'd Apostate.

are not *Infallible*: so that the *Competition* rests betwixt the *Law* and the *Reformers*. But now, to what we are *sure* of.

There are some cases wherein a Subject must not obey his Prince; but I desire the world to shew me any, wherein he may Resist him. That were to say, A Subject is no Subject. To say, he may be Su'd, makes nothing; That Law which warrants the Complay-nant is virtually the King.

Again; That which betwixt *Man and Man*, were a fair Rule, holds no proportion betwixt a *Personal Weaknesse*, and a *Publick Inconvenience*. *The giving way to Clamour's of this impetuous and froward nature, cost the late King his life. To say more were to prejudice my Betters; let this suffice.*

P. 14 Reaf. 15
Do as you
would be
done by.

PUt your selves in their case, and suppose that you had studied, conferred and prayed, and done your best to know, whether God would have you to be Re-ordained, to use these Forms or Ceremonies, or Subscriptions or not? and having done all, you think that God would be displeased if you should use them, would you then be used your selves, as your dissenting Brethren are now used, or are like to be; love them as your selves, and we will crave no further favour for them.

NOTE. XXII.

THis we call laying of the matter home to a Man: *Make it your own Case. Good.*

Whole Case did these *Reformers* make it, when they stripp'd all men to their Shirts, whose Consciences could not submit to their *Rebellious Leagues of Extirpation*, and *Directorian Fopperies*? Would they have been Content, *Themselves*, to have been turn'd out of their *Living's*, because they could not play the *Renegado's*; to have been muzzled up in *Dungeons*; debarr'd the *Common Benefits of Humane Life*: Not suffer'd to *Officiate* as *Private Chaplains*; No, nor so much as teach a petty *School*; nor enter into any honest *Employment*, which their *Ingenious malice* foresaw might give The *Persecuted Wretches Bread*.

Is This according to the Rule? *Do as you would be done by.* There were no *Superstitious Impositions* at That Time; but matters went as they would have them. They Order'd every thing *Themselves*; and the best Choyce an honest man had left him, was *Job's* upon the *Dunghill*.

It

It was the *Pulpit* too, that gave *Fire* to the *Train*; that war-
ranted the *Treason*, and cover'd *Murder* with a *Gloss* of *Justice*.
Briefly; a *Reformation* was the *Cry* of the *Design*, and see the *Issue*
of it.

And yet *Do as you would be done by*, is *Their Plea*, that did
all This. Far be it from us however to imagine that their
abuse of *Justice* should overthrow their *Title* to it; or that the
pravity of *Man* should frustrate the *Eternal Virtue* of a *Decree*
of *God*, and *Nature*: We'll make *Their Case* our own then; and
Reason with them, upon their own *Principles*.

Do as you would be done by; say they to us: *Do as ye would be*
done by; say We to Them. *Would you be willing to be thus Impos'd*
upon? says a *Private Person*: *Would you be willing to be thus*
contemned? says the *Magistrates*. Yes, if (I commanded
things *unlawful*, says the one: or if I were a *Schismatick* says the
other.

If upon *Search* and *Prayer* for better *Light*, we think that *Object*.
God would be displeased with us for doing This or That, we
must not do it. Now, why should *others* trouble us, only for
doing That which in *our places* they would do *Themselves*? This
is the *Fair state* of the *Question*.

We are to Note here, that *Words* are not the *certain Eviden-* Sol.
ces of our *Thoughts*; and that our *Charity* is never so ty'd up, as
to be barr'd advice with *Reason*. Now *others* are to deal with
Us, according to the *Rules* of what things *rationality seem* to
Them, not *strictly* (peradventure) what they are. As Thus;
A common Lye tells a *Truth*; it may be so; yet I am not bound
to *venture* any thing upon his *Story*. The *first Profession* a man
makes; in *Charity*, I'll *Credit*; yet still in *Prudence* I'll *secure* my
self, in case I prove *mistaken*. But People that *Break off*, where
they may *keep* their *Words*; that by *prepense Contrivance* have
formerly *strew'd* their way with *Oily Language*, to *deadly Ends*:
These, by the general Dictate of *Common Reason*, I may suspect,
and which is more, I *ought* to do it, and to be *wary* of them.

Does not our *Blessed Saviour* himself bid us *BEWARE* of the
Leaven of the *Pharisees*, which is *HYPOCRISY*? Those that
Tube Mint and *Cummin*, and neglect *Judgement*, *Mercy*, and
Fidelity: That *steyn* at a *Gnat*, and *Swallow* a *Camell*: That are
Fair outwardly, and *Rotten* within; and under colour of long *Pray-*

The Relaps'd Apostate.

ers, that devour Widows houses. Do not Pharisee, and Puritan begin with a *Letter*? Is not this Character most bitterly like the humour of the men we wote of?

Further; 'tis manifest from this *Caution*, that we are not bound to *think* all People *Godly*, that call themselves so, nor to trust all *appearances* of *Holyness*; but we are soberly to reduce our *Judgments* to the Standard of *Discourse* and *Reason*. They must *deny* the *Bible*, that *refuse* us *This*; and now, *suppose* the *Table's* turn'd.

The Presby-
terians case
pat.

We told the World, that we ~~were~~ afraid of *Popery*; and that our *Consciences* could not submit to *Ceremonies*; under which colour we entred into a *Covenant*, which in pretense was to *Reform* the *Church*, and to *Establiish* the *King*. We *destroy'd* Both, by virtue of That *Freedom*, which we seem'd only to desire in order to our *Souls*. The *Son* of that *Prince* whom we *ruin'd*, is now by *Providence*, and *Hereditary Right*, placed on his *Fathers* *Throne*. Our *Consciences* are once again Sick of the *Old Scruples*; and cannot down with *Forms*, and *Ceremonies*. Shall we be laid aside now for our *Consciences*?

Yes certainly, we *must* be laid aside, unless we shew very good *reason*, first, why they should *believe* us *Conscientious*, and next, (if truly *Scrupulous* they can *Imagine* us) why they should *trust* us.

Did not we swear, that an *Impulse* of *Conscience* transported us into our first *Engagement*? That, all the World knows was a design of *Faction*, and *Sedition*; and that the *Pulpit-Theme*, was the *Decrying* of the *Kings Negative Voyce*; and the *Exalting* of the *Power* of *Parliaments*. (*Blaspheming* the *Authority* of the *Nation*, by applying it to a *Conspiracy* in the *Two Houses*.)

This we have formerly done, and, as yet, given the World no *Tokens* of *Repentance*: We ask the *same things* over again; and (in good deed) why may not they suspect to the *same Purpose*?

May they not argue likewise from our *Practises*, against our own *Demands*? Do we say People may not be *compell'd*? Why did we *compel* Them then?

Well, but *suppose* it a *pure Case* of *Conscience*, that *hinders* our *Compliance*. Men may think many things *unlawful* to be *done*, that are still as *unlawful* to be *suffer'd* *undone*. We ask that *freedom* from

The Relaps'd Apostate.

55

from the *Law*, which would in Consequence *destroy the Law* : and *This* we begg, for *Conscience*. Were it not *Breach of Trust* in These to whom the Care of the Publique is committed, to gratifie a *Private Scruple*, by a *General Inconvenience* ? So that *their Conscience* stands engaged *against* us. But 'tis reply'd, that *we are many Thousands*. All are but *One*, in point of *Conscience* ; Take them together, they're a *Faction*.

At last ; if we can yield no Reason why they should either *Believe*, or *Trust* us ; Where lyes the *Sadnesse* of our Condition ; save only in the *Losse* of what we never had ? Unless thus or so Qualify'd, we must not be admitted.

[A] *T* is easier to agree in few things, than upon many, upon great and certain and necessary things, than upon small uncertain and unnecessary things, and upon things that God himself hath revealed or appointed, then upon things that proceed from no surer an Original, than the Wit or Will of man. The strict prohibition of adding to, or diminishing from the things commanded by the Law-giver of the Church ; Deut. 12. 32. Doth put such fear in the minds of multitudes of the Loyall Subjects of Christ, &c.

p 14 Rectify.
Neither add
nor diminish.

NOTE. XXIII.

[A] *T* is not good to make *Little* matters seem *Great*, and *Great* small : to make less difficulty of *Doing* what God has directly forbidden, then of complying with what he has not expressly commanded. Observe here a Text most miserably forced. *What-thing-soever I command you, observe to do it : thou shalt not add thereto, nor diminish from it.* Deut. 12. 32.] which our new Scholiasts render thus. *Do nothing but what God commands, even where God commands nothing at all.* Does not [*What-thing-soever I command : Observe to do it.*] imply that *some things* there are which God does not command ; and that in those Cases we are at *Liberty* ? (the [*Observe*] waiting upon the particular thing Commanded.)

A Text
wrested.

[B] *I*t's easie to foresee, how those expressions in mens *Sermons*, *Prayers*, or familiar *Conference*, which seem to any mis-understanding, or suspicious, or malicious hearers, to intimate any *sort* of sufferings, will be carried to the ears of Rulers, and represented as a

The Relaps'd Apostate.

crime. And nature having planted in all men an unwillingness to suffer, and denyed to all men a Love of Calamity, and necessitated men to feel when they are hurt, and made the Tongue and Countenance the Index of our sense, these Effects will be unavoidable, while such Impositions are continued, and while a fear of Sinning will not suffer men to swallow and digest them, and what wrongs such divisions about Religion will be to the Kingdome; and to his Majesty, we shall not mention, because our Governours themselves may better understand it.

[B] Our Reformers fore-sight is in this place, an Almanack for the last year. The Poyson of their Sermons, Prayers, and Conferences has been already reported to the Ears of Rulers, by bearers, not malicious neither; but griev'd, to see the Pulpits fill'd with Faction, Ignorance, and Scandal; and to hear only Hortatives to Tumult; Defiances, and Alarums, instead of Evangelical and healing Comforts.

But these (effects they tell us) will be unavoidable, while such Impositions are continued.]

Nay rather, while such Freedom is allow'd. Do these men Preach, and yet complain of a Restraint? They cannot swallow and digest, &c.] Yes, Sequestred Livings they can, not Ceremonies. In truth the One is a little hard to go down, and the Other is as hard to come up. If these Divisions threaten wrong to the Kingdom, and his Majesty, (as they say they do) a timely order would be taken with the Dividers.

pag. 16.

[C] What universal ease, and peace, and joy would be the fruits of that happy unity and concord which the reasonable forbearances which we humbly Petition for, would certainly produce, how comfortable would our Ministerial labours be, when we had no such temptations, burdens or disquietments.

The Reformers
Unity.

[C] To sweeten the last Menace, where they tell us the hazard of not complying with the Faction; We are now blest with a view of their Land of Promise. What universal peace and ease. &c. the giving them all they ask would certainly procure. [Indeed I suppose the Nation might beat Unity That way; for betwixt Hanging and Transplanting all men of Differing opinions, there must needs ensue a pleasant state of Concord.

Less rigour cannot reasonably be expected by any man, that either considers the Faction, since it first got footing in the world;

world; of the late *practises* of these very people. Concerning their *extraction* and *proceedings*, I have given some account in my *Holy Cheat*: Of their late *practises* enough is said too; only a word touching the *Quality* and *Temper* of our *Reformers*. Which word [*Reformers*] must not be understood singly of those that published this *spurious Liturgy*, and bold *Petition*: but likewise of their *aiding* and *consociate Brethren*.

The foulness of the late *War* is *notorious*: and the *King's Mercy* toward the *Conspirators* surpasses all *example*: in which number, I reckon the *revolting* and *intruding Church-men*, as *Criminals* of the first *Magnitude*. Of these, *some* keep their *Benefices*, others are laid aside, in right perhaps of the *due Incumbent*, or for want of *Orders*. Those that continue, help the rest, set up their *Lectures*, call in the *ejected* and the *deep-mouth'd Brethren* to their assistance: and now they're in, full-cry against *Church-Government*, and *Persecution*.

In fine; out of the whole Crew of these *Reformers*, let any man produce one single person that ever was a friend to the late *King*. I'll shew him divers of his bitter *enemies*; nay, some of those (yet *publick Preachers*) in the *City*, that precis'd the *Murder* of our late blessed *Sovereign*, rankly and openly in the very *Pulpit*.

Now let the world judge, what these people mean by *Reformation*.

But we are told, that *forbearances* will quiet them. They are no *Presbyterians* then: for ever since they have had a *being*, kindness has made them worse: and the very Moment of his *Majesty's Return*, was watch'd by their impatient and *seditionous Libels*.

[D] It must be the *Primitive Simplicity of Faith, Worship, and Discipline*, that must restore the *Primitive Charity, Unity, and Peace*, and make the multitude of *Believers* to be of one heart, and of one Soul, and to converse with gladness and Singleness of heart, as having all things common, *Act. 4. 32. and 2. 46.* No such things as our controverted *Impositions*; were then made necessary to the unity and concord of the *Members of the Church*.

pag. 18.

[D] What an *Amphibion* is a designing *Presbyterian*! a *Levellling Prelate*: We have here a *Complement to New England* from the *Kirk of Scotland*: All things in common, according to the *Primitive Discipline*.

The Relaps'd Apostate.

That the *Primitive simplicity of Faith and Worship*, (as *Worship* may be taken) is necessary to *Christian Unity*; I think no man questions, that writes *Christian*; but to bring *Discipline* up to an *Essential*, is (under favour) a *Religious Solæcism*: or rather, an *Audacious Imputation upon all Churches*, that ever yet embrac'd *Christianity*. 'Tis in effect, a *Feather pluck'd from the Sovereignty*, a *conscientious encroachment upon the Supreme Power*: for by this *Knack*, all *civil Causes* are hook'd in within *Cognizance of the Consistory*, and found within the *Purlies of their Discipline*.

As their *Ambition* is remarkable in all Cases, so is their *Purpose* most observable in this before us. What signifies the necessity of *Their Discipline to Our Peace*? but that *Bishops* must down, and *Presbytery* up, or we shall have no *Quiet* with them.

For a *Come-off*; All things must be done with singleness of heart (they tell us) as having all things in common, *Act. 2. 46. 4. 32.* (This is a morsel for the *Independents*) No such Things as our controverted *Inquisitions* were then made necessary, &c.]

A subtle Inference,

Never had men worse luck with *Texts*. Mark but these two *Quotations* now, and then admire the *subtle Inference* from them. No *Impositions*, Then; and consequently, none must be Now. Would our *Reformers* have had the *Church order'd*, before it was gather'd? Rules for *Church-government* establish'd, before *Christianity* it self was acknowledg'd.

The *Apostles* had but newly receiv'd the *holy Ghost*; and to convince the *Jews* of the *Divinity* of that *JESUS* whom they had crucified, was their first *Business* and *Commission*: *Faith* and *Repentance* was their *Theme*: the *Question*, *Men and Brethren*, What shall we do? (not how) Then *Peter* said unto them, *Repent, and be Baptized: Act. 2. 37. 38.*] Then (says the *Text*) they that gladly received his word were *Baptized*, and they continued stedfastly in the *Apostles Doctrine*, and *Fellowship*, and in *breaking of bread*, and in *Prayers*, *vers. 42.*]

If the *Apostles* had been *Presbyterians*, they would perhaps have begun with their *holy Discipline*, and laid the *Sacraments* aside to be considered of at leisure. Had it not been a most preposterous course, to have directed the manner of our *Worship*, before they had laid the foundation of our *Faith*?

'Tis said again, *chap. 4. vers. 32.* that the multitude of them that believed, were of one heart, and of one soul.] And here's no mention of *Impositions* neither; whence they infer the non-necessity of *Impositions*, as to *Concord*. When these *Gentlemen* shall have prov'd

prov'd *Impositions unnecessary*, they have a long way yet to go, ere they shall be able to prove them *unlawfull*. But, till they have done the *former*, we shall persist in our opinion of their necessity; at least *conveniential*, not to *Salvation*, but to *Unity*.

It must be noted, that *this unanimity in the believing multitude, was a miraculous grace*. They were all filled with the holy Ghost: (says the verse next antecedent) and the connexion fairly implies this wonderful *Agreement*, to be the immediate working of that blessed *Inspiration*. [We find a while after, when the number of the Disciples was multiplyed there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the dayly ministrations, Chap. 6. vers. 1.] (The bond of Universal Unity begins to slacken already.) This Difference gave occasion to the institution of *Deacons*, Church-Officers being already appointed; *Apostles* and *Presbyters* by our Saviour himself, and *Deacons* by the *Apostles*: we come now to Church-Orders: or, (in the holy Language) *Impositions*. Concerning which, one General serves for All: *Let every thing be done decently, and in order*. But the determination of that Decency is left to the Church.

THe common Adversaries of our Religion, and of the King and Kingdom, will rejoyce to see us weakened by our Divisions, and employed in afflicting or censuring one another, and to see so many able Ministers laid aside, that might do much displeasure to Satan, by the weakning of his Kingdom, and by promoting the Gospel and Kingdom of the Lord.

NOTE XXV.

Since our Reformers have not over-much Modesty, I wish they had a little more Argument; that a man might either with Charity believe them in a mistake, or with Honour shew them the way out of it.

Who are the common Adversaries now? The King and his Party were wont to be the common Enemies. But here they talk of Adversaries to our Religion, the King and Kingdom. They may intend the King still, for ought I know. They charg'd his Royal Father with Popery, and yet They themselves brought him to the Scaffold, because he would not set it up under the disguise.

guise of *Presbytery*. They declar'd him likewise an enemy to King and Kingdom, by making his Person an enemy to his Authority, as they distinguished them. Briefly, whoever they are that hate us, they may well rejoyce to see us thus Divided, but woe be to them from whom these Divisions come. 'Tis not for Subjects to expostulate with Rulers: to start from the Laws, and bid Authority follow them.

Great Exemplar. p. 447.

Bishop Taylor says very well concerning Scandal, [Before the Law be made, the Superior must comply with the Subject: After it is made, the Subject must comply with the Law.] The latter is our case, and the Imposition lies on the other side; upon the Law, not upon the People.

But the great pity is, so many able Ministers are laid aside.] Truly, as to the ability of good lungs, loud, and long talking, we'll not contend with them. But that they are such Champions for the Lord's Kingdom, against Satan's, is more then, without better proof, we are bound to credit. However, they had better have a tug with Satan here, than hereafter; but they must go another way to work then; for, to destroy the Kingdoms of this world without commission, is (without controversie) to advance the Kingdom of Darknes, and to do the Devil a special piece of service.

p. 18. Reaf 19.
Unmerciful
Impositions.

IF what you study for, be indeed of God, this course of unmercifull Imposition, is the greatest wrong to it, that you can easily be drawn to, unawares; while so many truly fearing God, are cast out, or trodden down, and tempted to think ill of that which themselves and the Church thus suffer by, and when so many of the worst befriend this way, because it gratifieth them, it tendeth to make your cause judged of, according to the quality of its friends and adversaries. And how great a hand this very thing hath had already in the dislike of that is befallen Diocesans, Ceremonies and the Liturgy, is a thing too generally known to need proof.

NOTE XXVI.

M E thinks the Gentlemen grow a little *pervicacious* (as our Authour has it) [*unmerciful Impositions.*] What? no more Covenants I hope. But 'tis at [*unawares*] they say; and that helps the matter. It seems, the Bishops do they know not what: Is not this a Jolly Garb for a Petition?

But

But see; the Godly men are not only Oppressed, but Tempted to think ill of what they suffer by. They are clearly for Ruling with the Ungodly, and Flourishing like a Green Bay-Tree;] but they Psal. 37. 36. do not love to think of being cast down with them from Slippery places, and destroyed; of Consuming, Perishing, and Coming to a Psal. 73. 17. Fearfull End.] of suffering their most certain Fate; [to be root- Psal. 37. 39. ed out at last.]

As nothing can be clearer, then that their Cry is Causeless; so is it not less Evident, that were they Truths, their Practices are yet Unchristian: and that they are not the men [truly fearing God] they would be thought to be. Beware of False Prophets (says our Saviour) that come to you in Sheeps Clothing, Mat. 7. 15, 16. but Inwardly they are Ravening Wolves. Ye shall know them by How to judge of mens hearts. their Fruits.] Here's our Authority, to judge the Hearts of men by their Notorious Actions.

Will they be tempted to think ill, of what they suffer by? So may the Trayour, of the Law that makes Rebellion Capital: The Plunderer, of the Command that says, Thou shalt not steal: and in like manner, all Offenders may Quarrel with that Constitution which Orders, and Directs their Punishment. Yet we all know the Fault lyes in the Malefactor, not in the Appointment. At this rate, they may Cavil at Divine Justice, and disclaim Christianity it self, if they come once to suffer by it.

Good manners they have shak'd hands with already; for they A Lewd Com tell us, that so many of the worst, befriend this [Ceremonial] way; parison. That it tends to make the Cause judg'd of, according to the Quality of its Friends, and Adversaries.] It were a good Deed to tell this Faction, as they told the Late King; That the Suggestion is Exist Collect. as false as the Father of Lies can Invent: Sure these Ill-Tutor'd P. 494. Pedants know that his Sacred Majesty is a Friend to this way: The Note. Law, Antiquity, and Reason. But since they offer to try the merits of the Cause by the Quality of its Friends, and Enemies: We shall accept the Challenge; and let them thank Themselves, if they come off with the worst on't: and first we'll take a brief view of the Opposers.

A Rabble of People, next dore to Brutes, for Knowledge, and The Bishops Morality, began the Action. These were instructed and prepar'd adversaries. by a Cabal of Factional Lords and Commoners; (and by Their Instruments) to be afraid of Popery, and Invasions; Bawle against Bishops, and Evil Councillours: and finally, these Virtuom Sages were

The Relaps'd Apostate.

were made the *Judges, and Reformers of Laws, and Manners.*

In Time these *Ostlers, Tinkers, Ragg-men, Cobblers, Draymen, Thimble-makers, &c.* Grew up to be our *Governors.* So much for the *Rise, Fortune, and Extraction* of the first visible *undertakers.* Now for their *Honesty.*

They *Plunder'd, Murther'd, Rebell'd, Forswore Themselves.*

Mean while, the *Mock-Priests*, in their *Pulpits* proclaim'd this *Medly*, for the *Godly Party*; Wedded their *Cause*; took in all sorts of *Herctiques* into the *Combination.* Defam'd the *King*: Enflam'd the *People* against the *Government*; Cast out the *Bishops*; Swore fast and Loose; and Treach'd three *Kingdomes* into *Blood* and *Ruine.*

The Holy
Thousands.

These were the *Tender Consciences*: The *Holy Thousands*; and the men truly *fearing God*, that were cast out, and trodden down, &c. This is no *General Charge*, for I allow, that many well-meaning but mis-guided Persons sided with the *Party.* I speak of Those *Members* that stuck to the *Work*; and of those *Ministers* that stuck to *Them*: to shew the *World* what sort of Persons our *Challenging Divines* are now pleading for, under the *Notion* of People grieved because of *Universal Impositions.*

Methinks Those that were *In, Before*, and have their *Pardons*, should be very tender, how they engage the *Nation* in *New Broyls*: Especially against That *Prince*, whose *Single*, and *Pure Grace* it is, that puts a *Difference* betwixt the *Heads They wear*, and Those upon the *City-Gates*; Whosoever is offended at This plain *Freedome*, let him blame Those that have so spitefully, and so unseasonably put this comparison of *Parties* to the *Question.*

The Friends
of Episcopacy.

We have in *Grosse*, laid open the *Opposers* of our *Church-Government, Rites, and Ceremonies.* Their *Friends* are briefly These: The *Warrant of Holy Writ*: The *universal Practice* of Ordering the *Externals* of *Worship*: The *Establishment* of the *Particulars*, by the *Consent* of the *People*: The *Regular Injunctions* of a *Lawful Authority*: and in fine, Every Person that loves the *Religion, Law, Honour, Peace, and Freedome* of the *English Nation.*

Once more for all; what is the *Kings Person* to the *Church-Ceremonies*? Yet the same *Covenant*, and the same *Persons*, destroy'd Both. Which shews, (as I have often said) that the *Design* is *Power*, not *Conscience*; and that the *Friends* and *Enemies* to the *Church*; are the same Thing respectively to his *Majesty.*

Touching

Touching the *Dislike*, which (they say) is befallen *Diocessans*, &c. They tell us here a Truth, which they Themselves have well-nigh totally procur'd: for to *insame* the Hierarchy, and *blast* the *Constitutions* of the Church, has been (ever since the *Kings Return*) the better Half of their Business in the *Pulpit*. (Not forgetting his *Majesty* neither.)

[A] **A** Weak Brother that maketh an unnecessary difference of *P. 18. Reas. 20.*
Meats and days; is not to be cast out, but so to be received
 and not to be troubled with such doubtful disputation. A weak Brother.

NOTE XXVII.

[A] **W**ould our Divines perswade us that the Case of *Meats*, and *Days*, whereof the *Apostle* speaks, is of the same nature with That of *Ceremonies*, which we are now Debating; or that a *weak Brother* is not to be distinguish'd from a *Peevish*? see how perverse and vast a difference lyes betwixt them: but *right* or *wrong*, if it be Colour'd for the *Multi-tude*, no matter for the *Reason*.

Under the *Law*, God himself put a *Difference* betwixt *Meats*, and betwixt *Days*: which *Difference* ceas'd, upon the coming of our Blessed Saviour. Some thought it still a point of *Conscience* to observe the *Law*; and *These* the *Apostles* calls *weak Brethren*: Others again, that knew the *Law* was *abrogate*, quitted those *Scruples*. and of *These* it is that *St. Paul* says; *we which are strong, ought to bear the Infirmities of the weak.* A weak Brother to be distinguished from a Peevish

Now *Mark*; That which was formerly impos'd, is now become a thing *Indifferent*. That is; *Indifferent* to the *strong* and *knowing*: not so to Those that were not yet convinced of the *determination* of the former *Tie* and *Duty*: and This is the true ground of the *Apostles* *Tenderness* here concerning *Scandal*. *Destroy not him with thy Meat, for whom Christ Dyed.*] See how their Case now matches ours. Rom 15. 1.

They durst not *Eat*, because they knew that once they were bound: and they did not know likewise that they were now *discharg'd*.

Let our *Reformers* shew as much for *Ceremonies*: Either that

Thi Relaps'd Apostate.

Humane Impositions were ever forbidden, or that *Those* practic'd in our Church, are in themselves unlawful.

And yet These men are not so totally *Indifferent*, as they appear to be; concerning *Meats* and *Days*. Was ever any thing more souldy *Superstitious*, then their *Monthly-Fast*? *Those Days*, wherein the Church enjoyns *Abstinence*, they choose to *Feast* upon: and Sunday is the only Day for *Humiliation*.

pag. 19.

[B] *Impositions* are not *indifferent*, in the judgement of dissenters, though they be so in yours.

Plautus.

[B] *Laws* are compos'd for the *Publick welfare*, not for the *Humours* of *Particular Persons*: and in brief, they that do not like the *Law* where they *Live*; should do well to search the *World*, for a *Law* they like. *Sinon ubi fedeas locus est, est ubi ambules.*

[C] *We beseech you therefore plead not Law against us, when our request is that you will joyn with us in Petitioning, to his Majesty and the Parliament, that there may be no such Law:*

[C] *We come now to a fine Request; That is, they desire the Bishops to Petition the King to establish Presbytery; (for That is directly the Effect of it) to destroy the Act of Conformity. Do not people understand, that when Laws are form'd to a Compliance with Phansie and Humour, there is no other Law but Humour?*

They tell us hitherto what they would not have, see now what 'tis they would have.

[D] *The cause of the Non-conformists hath been long ago stated; at the Troubles at Franckford; and having continued still the same, you have no reason to suspect them of any considerable Change.*

[D] *The cause of the Non-conformists (they say) is long since stated at Frankford.]*

Is that it then they would be at? Yes, that, or thereabouts. [We have no reason to suspect them of any considerable change.] they tell us. Truly, nor much to thank them for sticking there. But the late War is the best Measure of their Aims; and yet they did no more there, then they attempt every where: for I desire the world to shew me one story, whereever That Faction was quiet, unless they govern'd. But they have confess'd enough; we are to look at Frankford for their model; and by the spirit of the Reformers There, to judge of These Here.

In

In the days of *Edw. 6th*, this Island first began to be leaven'd with *Presbytery*; through the particular craft and instigation of *Calvin*, whose late success and absolute dominion at *Geneva*, gave no small presence and encouragement to an allowance of his Discipline. While Discontents were gathering, That Prince dies, leaving the Government to *Queen Mary*, in whose Reign, diverse of the Reformed persuasion fled into *Germany*.

No sooner were they met at *Frankford*, but *Calvin's* model was there ready to bid them welcome.

Some liked it but too well; and to make easier way for it, made it their first work to disgrace the *English Forms*; just as our *Consistorian Puritans* do at this day. *Knox*, *Whittingham*, and some others of the *Geneva-humour*, made a Cull of the particulars they faulted, and sent them to *Calvin* for his opinion: whose Answer was, that there were many tolerable Fopperies in the *English Liturgy*. This Letter was made publick, and a great surthurance to the ensuing Breach; which ended yet in the establishment of the *English way* at *Frankford*, the *Calvinizers* flying off to *Geneva*. So that Their Reformers and Ours agree; Both, Enemies to the *English Ceremonies*, and *Common-Prayer*. The cause, the same too; both are friends to the *Geneva Platform*. Nay, they agree in *Practise* likewise.

That Faction cast off their *PRINCE* and *BISHOP* there; ours did as much for *KING* and *BISHOPS* here.

If those *Nonconformists*, and These are of a judgement; (as our Divines unwarily imply) we shall best read what these men think and mean, from what those said and did, and rather proceed upon their own confession, than summon the three Kingdoms to bear witness of their Actions.

We shall begin with *Knox*, (one of the intermeddlers) whose Letters and Discourses are sufficient to his condemnation, without that History of the Church of Scotland; of which (though generally ascribed to him) *Spotswood* acquits him.

History of the Church of Scotland. p. 267.

In 1559. *Willock* and *Knox* were advised with, concerning the discharging the *Queen* of her Regency. *Willock* gave his opinion, That they might justly deprive her from all Regiment and Authority over them.] *Knox* follow'd, and added, That she ought now to be deprived.

Spotswood's Hist. Scotland. pag 136. Ibid 137.

Those of most note among the *Frankford-sticklers*, were *Goodman*, *Whittingham*, and *Gilby*. See them at large in *Bancroft's*

dangerous Posuions: from whence we'll borrow some Collections out of them.

Dangerous
Profit. pa. 35.

If the *Magistrates* (says Goodman) shall refuse to put *Mas-mongers* and false Preachers to death, the people, in seeing it performed, do shew that zeal of God which was commended in Phineas, destroying the Adulterers; and in the Israelites against the Benjamites.

Now see the men that these Reformers call *Mas-mongers* and false Preachers.

Ibid. pag. 64.

The most part of our Ministers (says Gilby) are either Popish Priests, or Monks, or Fryers Proflters of Antichrist's Inventions: Popish Chapmen, &c.]

Ibid. pag. 9.

If Kings and Princes refuse to Reform Religion, (says Whittingham) the Inferior Magistrates, or People, by direction of the Ministry, may lawfully, and ought, if need require, even by Force and Arms, to reform it themselves.

Ibid. pag. 36.

To the Multitude (says Goodman) a portion of the sword of Justice is committed: from the which no person, King, Queen or Emperor, (being an Idolater) is exempt, he must die the death.

These are the opinions of those Persons whom our Reformers make their Pattern. How they proceeded, the story of Queen Elizabeth sets forth abundantly; and our memories may enform us, how close our Covenanters have follow'd them.

[E] We have now faithfully, and not unnecessarily, or unreasonably, spread before you the Case of thousands of the upright of the Land. We have proposed honest and safe remedies for our present Distraction, and the preventing of the feared encrease.

[E] With what Faith, Reason, or Necessity soever the case was spread before the Bishops: we're sure 'twas foully done to spread the case before the People. But where's the Faith, of taking an Ell for an Inch: of abolishing what they pretend to alter: of perverting Scripture, and of putting an Arbitrary Nothing upon the People, instead of a Set-form?

Where lies the Reason of representing the Opinions of the Simple, as Arguments to the Wise: of oppoling Number to Equity: Tumults to Authority: and of pressing his Majesty, to put himself into the power of those very people that dethron'd his Father?

Lastly, where lies the necessity of insisting upon so many variations, as are already prov'd to be utterly unnecessary?

Now see the Remedies they offer us, which come to this; They propose

propose to cure *good Order by Confusion. Honest and safe* they say they are; and *honest and safe* we may believe them; but we must first believe, that *there's no Knavery in Nature*: for set mens consciences at liberty once, to think what they please, their hands will not be long restrained from executing those *thinkings*. Never was a *general Freedom* demanded, but for a *particular design*: nor was it ever *granted*, but the next proposition was *Equality*.

But they propose it here, it seems, *as to prevent the fear'd enemies of our distractions.*]

Behold a drop fallen from the lips of *Prudence it self*. Are we in danger already, and shall we be in less, when those we fear are in more power? Either the *Reason's* naught, or the *Design*; let them say whether:

A P P E N D I X.

SO far as open and clear *Dealing* to their *Arguments*, or *Justice* to their *meaning* may acquit me, I think I owe them *nothing*; and yet methinks I'm in their *Debt*, unless I match their *Twenty Reasons* in favour of their *Propositions*; with as many *against* them. And which is more; since 'tis the *Multitude* they Court, I am content *their friends* shall be my *Judges*. When I have done, 'tis at the *Reformers* Choyce; either by a *Reply* to shew the *little* they have to say; or by a more *ingenuous Silence*, modestly to *confesse* that they can say *Nothing*.

Twenty R E A S O N S against their PROPOSITIONS.

First, The Design is Dangerous, as Presbyterian. For I do not find *whereever* yet that Government was Settled, but by Conspiracy, and to the Ruine of the Supreme Magistrate. (With Reverence to the Reformed Churches; whose opinions in matters of Faith may be Sound, and yet the Extraction of their Discipline, vitious.)

2. The Proposers of This Peace (as they call it) were the Promoters of the Late War: and by those very means did they destroy the Last King, which they here offer as *Beneficial* to This.

3. The very Matter of their Proposals, imports a Denyal and Usurpation of the Kings Authority. His Majesty may not pre-
scribe.

The Relaps'd Apostate.

scribe a Set-form of Worship : They Themselves may : for [WEDDED, JOYN'D] &c. Stamp'd with the Kings Authority signifie nothing : But change them into MARRIED, CON-JOYN'D, &c.] And the Reformers Seal to them, They pass for Current.

4. *Their Propositions are an utter disclaim of the Episcopal Order : for they oppose under pretense of Conscience, all Powers or Faculties derivative from Bishops : as Canonical Obedience, Ordination, Subscription, &c.*

5. *They Press the King to act against his Declar'd Conscience : and to condemn the Blessed Memory of his Father ; who Dy'd because he could not Grant, what they demand now from his Royall Successour.*

6. *The Ground of their Pretense, is Scandal and Unfitness for the Ministry in the One Party ; Great Holyness, Ability, and Conscience in the Other, which to allow, were to make Martyrdome, and Loyalty Scandalous ; and to give Treason, Faction, and Hypocrisie, the Credit and Reward of Holynesse. (for That's the Difference betwixt those that Ruin'd the Late King, and Those that Perish'd for him, which Two are now the Question.)*

7. *The very Stile, and Manner of the Address, is Menacing, Libellous, and Mutinous : Menacing, in the Title ; [A Petition for PEACE.] That is, no Peace without a Grant. Libellous, in the way, and purpose of it. A Nameless, Close, and Defamatory Investive against Bishops. Mutinous in the Scope, and Consequence ; 'tis an Appeal from the Supreme Power to the People.*

8. *The Liberty they ask, Extends to anything they shall call Conscience : and Then what Crimes, and Villanies shall not pass for Virtues, when every Malefactor is his own Judge ?*

9. *To give these People what they ask is to allow the Reason of their asking : and at once to reward one Injury, and justifie another.*

10. *They plead the Peoples Cause without Commission ; and what the Church styles Schisme, They term Religion ; That, Christian Liberty, which the Law calls Treason.*

11. *'Tis dangerous trusting of Common Vow-breakers, and most unequal to challenge absolute Liberty, and allow none.*

12. *The grant of one unreasonable Request, begets another, till at the last, it becomes unsafe to deny, by having parted with too much.*

13. *The late War began with a pretence of Reformation : and
with*

with Reformation are we now beginning again. It may very well be, that the same persons may intend the same things, by the same terms, and that they still propose to act by the same Conscience : which if they do, in common equity and prudence, they are not to be admitted. If otherwise, till their Confession is as publick as their Fault, they are not to be believed. (I speak of Church-men more especially.)

14. *If really the common people be disaffected to the Orders of the Church ; surely these Ministers that preach'd them into these distempers, deserve rather to be punish'd, than gratify'd for so doing. And that's the case. They themselves first stir up a factious humour in the Multitude, and then they call that Conscience, which is nothing else but a misguided Ignorance of their own procuring.*

15. *While they pretend to reform bad Laws, they destroy good ones ; nay, they oppose the very Scope and benefit of Law it self, common utility and concord : making their fickle and unquiet fancies, the Rule of that Authority, which better Reason meant expressly for a curb of our licentious wandrings.*

16. *Our Reformers place the last Appeal in the People ; an excellent contrivance, to make That Party Judge of every thing, which effectually understands nothing.*

17. *Whereas they plead Religion in the case, such a Religion 'tis, as the whole Christian World can't shew the fellow on't : rather to justify those outrages, which even Humanity it self abhors ; than to admit those universal Rights of Government, which all men in society acknowledge, and submit to, but themselves.*

18. *A furious Bustle they make with the silly people, for fear of Popery. Let this be observ'd, The Church of Rome hath gain'd more English Profelytes (ten for one) during our Presbyterian Tyranny, than in proportion of time it ever did under our Bishops. And still we lose ; (I would I could not say) with Reason too : for what's Presbytery, but a more shameful and Intolerable Popery ? But all perswasions have their more moderate, and their violent Parties.) We talk of Jesuits ; What is Their Jesuite, but a Presbyterian Papist ? or what is our Presbyterian but a Reform'd Jesuite ?*

19. *Their Propositions are an affront to the King, and a snare to the People. They ask leave to alter the Common-prayer, and they take leave to destroy it. They offer a new form, and they desire it may be left to the Ministers discretion which to use ; which being granted, the Minister is left still at liberty to use neither. Thus*

The Relaps'd Apostate.

do they play Fast and Loose with his Majesty; ensnaring likewise the People with a lamentable pretence, that they cannot obtain, what in effect no mortal can understand.

20. *Let them now get what they ask, and they shall soon take what they please: for they only desire, that they may do what they list, and then judge of their own doings. We all know what they have done, and call'd it Conscience too; so that their present talk of Conscience, gives no certainty of what they intend to do. Wherefore 'tis safer to refuse then trust them.*

Let me be taken still to speak with reverence to *Authority*: and truly I shall further yet subject my *Reason* to my *Charity*; if any man will but do me the kindness to shew me only one publick *President*, whereever a *Presbyterian Faction*, in a contest for Power, and under no necessity, kept faith with any party.

What were all *Articles* and *Ties of Honour*, more then *Bulrushes*, when they could gain by breaking them?

I have now only two or three Questions to ask, and I have done: The First an Old one, but not yet resolved.

1. *Can there be any Salvation without Repentance: Or without Confession, and Restitution, can there be any true Repentance?*

2. *Why may not the Presbyterians as well Swear to Maintain and to Obey Bishops, as they Covenanted to destroy them? And, why may they not as well be forc'd upon a penalty, to take a Lawfull Oath, as they forc'd Others, upon the uttermost extremities, to take Unlawfull ones?*

3. *Why may not Bishops as well Silence Presbyterians, as Presbyterians Extirpate Bishops?*

But to conclude. The Sons of the Church are abus'd; and the Presbyterians complain.

The End.

